THE TRIAL OF GVIDES.

By the touchſtone of teachers,
IESVS CHRIST:

In a Sermon, Preached vpon the fourth SVNDAY after TRINITIE:

By THOMAS THOMSON, Bachelor *in Diuinitie.*

ROM. 2.21.

Thou which teacheſt another, teacheſt thou not thy ſelfe?

AMBROS. lib. de dignit. Sacerd. cap. 6.

Ipſum magis credunt homines eſſe laudabile, quicquid Epiſcopus habuerit delectabile: Men beleeue that thing to bee more praiſe-worthie, what a Biſhop reputeth delightfull.

LONDON
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TO THE RIGHT REVEREND FATHER In God, RICHARD, by Gods moſt gracious prouidence, Lord Biſhop of *Saint* Aſaph, *mine Honourable Patrone*, and Dioceſſan, Grace, Mercie and Peace, from God our Father, and from our Lord and Sauiour, Ieſus CHRIST.

HOw neceſſarie it is (*my Honourable good Lord*) *for a true Chriſtian Congregation, to haue ſet ouer them a fit man of God, who by his learned tongue may miniſter a word in due ſeaſon to the wearie, and by his good example of life, guide the wandring and wilfull Sinners, vpon their true Repentance, into the way of Peace, I neede not demonſtrate, ſince daily experience hath well approoued, that* where no Propheſie is, the people periſh: *or (as ſome*

a *well*

a Pagnine & Arias Montanus in 29.Pr.18

a *well learned men interpret the Originall) the people are idle, ſpending the Lords Day, and other good times, vainly, if not viſiuously in idle ſports of* fleſhly luſts, which fight againſt the ſoule, *like the olde Gentiles, carryed vnto dumbe Idols, euen as they were led. For* like people, like prieſts: *they muſt needs bee loſt ſheepe, when their Shepheards, in the times before, cauſed them to erre, and goe aſtray, by turning them away vpon the Mountaines, either to wander like* b the diſpoſſeſſed reſtleſſe ſpirit, *from the Church, or if they come neere it, to worſhip what they know not.*

b Math.12.44.

But albeit the murdering and the lying Deuill, in his oldworne hatred againſt mans ſoule, ſeeketh ſtill to deuoure, and darken all viſion and knowledge of God, by the ſtoppage or hinderance of the ſeaſonable ſettling of powerfull Preachers of Gods moſt holy Word amongſt Gods people, euen c *as* Satan ſtood at *Ioſhuah* his right hand, to reſiſt him from building the Temple: *yet God in his mercy ſo viſiteth his holy Ones, that they at their need ſhall not want* a Scribe well taught vnto the Kingdome of God, *for perfecting the Saints, for the worke of the Miniſterie, and* for the edifying of the bodie of Chriſt: *Becauſe that ſome, either planting* PAVL, *or watering* APOLLOS, *ſhall be ſent from God, into the World, as into the Vineyard, at euerie houre, till the end of the day.*

c Zach.3.2.

For haue there not beforetimes for the ſpace of three ſixteene hundred yeeres together, many Prophets and Righteous men appeared in the World? May not wee find by the delightfull peruſall of the Stories Eccleſiaſticall, how good men were appointed from God, either by an extraor-

traordinarie calling to reforme things amiſſe, or in ordinarie function to preſerue things well ſettled? Surely if this preſent Generation will harken neither to the piping, *nor to* the mourning *of their play-fellowes in the ſtreets, that is, c if ſo they will not attend either to the Goſpell, or to the Law, that comforting, this correcting in the preaching thereof; then are they cleane without excuſe; then muſt they expect from the mightie hand of God, moſt iuſt and ſeuere puniſhment for their ſo wilfull a Rebellion, and reſiſtance of Chriſts raigning euer them.*

c Hieron. Hilar. & Aquin. in Matth. 11.

Indeed the Harueſt is great, but the Labourers are few, *if we regard who are fit for theſe things. Yet, ſince one of a thouſand may,* by caſting out the draw-net, *gather very many of euery kinde, as* PETER wanne two thouſand at once; *and ſince of theſe many, but a few may be choſen, as* all the bidden gueſts had not on a wedding garment; *the Church may haue choice enough of faithfull Paſtors, if ſhe ſeeke them where they may bee found in Naioth or Mount Ephraim, in our bleſſed Vniuerſities, where the abundance of Gods Spirit moſt comfortably appeareth in the multitude of Prophets, and the profitable variety of refined conceits in Prophets Children; ſome excelling in doctrine, others in exhortation; this man in the gift of tongues, that man in diſcuſſing of doubts; one in ſweetneſſe, another in ſoundneſſe, and euery one in ſome degree indued with ſuch graces, as may iuſtly giue occaſion to any careſull Chriſtian, of doubt and diſtraction in making a good choice of ſuch a fit man of God, as may* faithfully diſpoſe the ſecrets of God. *Yea, and further, as ſome may preſently, vpon the touch of the coale from the Altar, in the zeale of Gods glory, ſay with the*

Pro-

Prophet, Here am I, ſend mee : *ſo other may offer their ſeruice vnſeaſonably, being either young Schollers, rather puffed vp in pride, then furniſhed with fit learning, or an ouer-worne Seniour ſuperanited from paines, and ſoaked ſo in eaſe, that he cannot well endure the watchfull labours of a faithfull Paſtour, or laſtly, a Wolfe in a Sheepes clothing, who in his Colledge, might be like a young Serpent, not hardened in ſting and harmeleſſe, onely by the meſt wholſome reſtraint of* Collegiate diſcipline: *but comming abroad, may appeare in his likeneſſe, eyther of a politike-Popiſh Time-ſeruer, or of a peeuiſh-pepuſian diſturber of the Churches peace.*

And therefore the holy Ghoſt had good cauſe and great reaſon to lay downe plainely in ſundry places of ſacred Scriptures, the readieſt meanes, and trueſt marks of Teachers and Guides; thoſe for finding, theſe for tryall; and both together for our direction, who are firſt to ſearch, that we may finde; and then to try what we haue found, whether he be a ſeeing or a blinde Guide; *a Shepheard, or a Wolfe. For we muſt try all things, and not beleeue, till we haue tryed the ſpirits that are come into the world; ſeeing, as* SALOMON [d] *obſerued,* The ſimple beleeueth euery word; but the prudent man looketh well to his goings; *as did good* IEHOSHAPHAT, *in hearing* AHABS *prophets, and the noble* Beræans, *in trying by the Scriptures the words of* Saint PAVL.

d Prou. 14.15.

A Chriſtian dutie ſo abſolutely neceſſary, that I, the leaſt and meaneſt of all Chriſts ſeruants, being called by Gods prouidence, at the godly appointment of your good Lordſhip, ſignified vnto me by my moſt faithfull friend M. THOMAS KYFFIN, *your Lordſhips Chapleine, to preach*

preach at Welch-poole *before your Lordſhip, vpon the next Sabbath after your Lordſhips Viſitation there holden before, could not thinke of any other better ſubiect, then of this ſpirituall tryall, which the Church thought fitteſt to bee taught to Gods people at that time, by this Text of Scripture, which I then expounded, being a part of the Goſpell appointed to be read in the Church that day. For I thanke God for his mercy, thoſe my poore labours were by his onely bleſſing ſo well accepted, firſt, by your good Lordſhip; ſecondly, by my learned and moſt religious brethren of the Miniſterie; and laſtly, by all Gods people then hearing mee, that vpon the earneſt requeſt of diuers godly Chriſtians for the ſight of my notes, I haue (I feare, too boldly) enterpriſed to publiſh them vnto the world, ſomewhat enlarged in forme more then in matter, as the iudicious then hearing, but now reading, will beare me witneſſe.*

Treaſure hidden, and ſealed fountaines are vnprofitable, *ſaid* [e] PHILADELPHVS, *exhorting the Iewes to turne the Scriptures into other Languages: and* NERO [f] *could apologize his preſumptuous piping, by the Greeke Prouerbe,* There is no reſpect of ſecret Muſicke. *For* a candle muſt not be put vnder a buſhell, *neither ſhould the talent be hid:* [g] Paulùm ſepultæ diſtat inertiæ celata virtus.

Onely now my feare is in the diſproportion of my poore gift, no manner of way worthy to be offered to your good Lordſhip, whoſe dignitie requireth the luciode of a learned tongue, for the true expreſſement of that due thankefulneſſe, wherunto I ſtand for euer obliged, by the ſtrength and ſweetneſſe of your Lordſhips great fauours, both generally declared by your Lordſhips good proofe of my poore

e Apud Epiphanium lib. de ponder. & menſuris.

f Sueton. in Neron.

g Horat. lib. 4. Od. 9.

endeuours, and particularly demonſtrated by your good Lordſhips late beneficence, collating moſt freely vpon mee, a further good meanes for my greater encouragement in liberall ſtudies, and the better maintayning of my comfortable charge. For vnthankfulneſſe is a great ſinne, and the leaſt ſuſpition thereof is a great griefe to a true honeſt man, who will not be like a Cullinder, letting all ſlip thorow, reſeruing nought for thankfulneſſe, which is a binding vertue vnto three good duties: [h] *firſt, of acknowledgement for the receite; ſecondly, of readineſſe in giuing of thanks; and thirdly, of recompence by an honeſt requitall according to his abilitie.*

h Aquin. 22. q. 18. art. 2. in c.

Yet ſince, as SENECA [i] *well determined, it is no ſhame for inferiours to bee ouer-matched by their ſuperiours in the entercourſe of beneficence; here is my comfort, that your good Lordſhip, according to that great meaſure of Gods Image in you, will accept my willing minde, according to that I haue. For in the offering of Purification,* the poore womans Pigeons were as well accepted, as the fat Lambs of the rich: in caſting into the treaſurie, the Widdowes mite was more commended, then the rich mens great and ſuperfluous gifts: *and in reſpect of good vſe, or enioying of worldly riches, a little that a righteous man hath, is better then the riches of many wicked.*

i Lib. 5. de Benefitijs cap. 5.

I yet leſſen no mans gifts; in the conſcience of mine owne weakneſſe, much fearing the ſucceſſe of this my bold enterpriſe, in offering this ſmall token of my bounden duty vnto your good Lordſhip, to whom this my ſeruice moſt properly belongeth, in regard not onely of the firſt preaching thereof before your Lordſhip, in the time of your Lordſhips

ſhips moſt godly Viſitation of Prieſts and people in your Lordſhips Dioceſſe; but alſo of that true, right, and moſt liuely patterne of a good Guide and a faithfull Shepheard, which by Gods grace your Lordſhip moſt conſtantly exhibiteth in the ſight of all the world, formaliter & effectiuè, *as our Schoolemen ſay;* formaliter, *in your owne Perſon, by the full performance of all thoſe Epiſcopall vertues, which* S. PAVL *preſcribed vnto his ſonne* TIMOTHIE; *and* effectiuè, *in ordayning and inducting other fit Guides, whoſe breſts haue in them* Vrim and Thummim, *light and perfection, great learning and good life, vnto Paſtorall places within the large precincts of your Lordſhips Dioceſſe.*

Vox beatitudinis tuæ in toto orbe pertonuit, & cunctis Chriſti Eccleſijs lætantibus, diaboli venena ſiluêre, *ſaid* HIEROME *to* THEOPHILVS: *a Preſbyter to a Biſhop, in that hearty congratulation of his godly zeale for the building of the Church of Chriſt, wherein I am bold to preſent vnto your good Lordſhips Patronage* This Triall of Guides, *vſed by your Lordſhip for the example of others, to the good of the Church. Vouchſafe then, my good Lord, for Chriſt his ſake, a fauourable acceptance of this my ſmall endeuour, till God by his grace, through your good Lordſhips great encouragement, enable me vnto higher and better things; ſeeing in ſolemne deuotion I profeſſe before God in Chriſt, with* GREGORIE NAZIANZEN, *not one ly to looke to mine owne Commoditie, but alſo to the Profit of others, ouer whom by your good Lordſhip I am appointed, through the mercy of God, a Watchman, and a Shepheard, to ouer-ſee and feede, not preaching my ſelfe,*

k Tom. 1. Ep. 71.

l Orat. 8.

but Ieſus Chriſt the Lord, and my ſelfe their ſeruant for Ieſus ſake. For as all other Miniſters of Chriſt are, [m] *ſo* ὄργανον εἰμι θεοῦ, ὄργανον λόγικον, ὄργανον καλῶ τεχνίτῃ τῷ πνεύματι ἁρμοζόμενον, καὶ κρουόμενον, *I am onely an Inſtrument of God, an Inſtrument by his onely grace, induced with reaſon, yea, an Inſtrument fitted, and ſtriken vpon by the moſt excellent Artiſt, the Spirit of God.*

m Nazian. ibid.

And therefore I conclude this my poore Dedication of this ſmall Worke, with a double Commendam to the Guidance of this moſt gracious Gouernour, firſt, of you Lordſhips Perſon, Family, and moſt comfortable Poſteritie, ſaying withall the Louers of your Righteouſneſſe, [n] Let the Lord be magnified, which hath pleaſure in the proſperitie of his Seruant; *and ſecondly, of all vs your Lorſhips Clergie, and all our paineſull labours, with the words of* MOSES, [o] Let the beautie of the LORD our God be vpon vs, *and eſtabliſh thou the workes of our hands, vpon vs; yea, the works of our hands, eſtabliſh thou it: for of him and through him, and to him are all things: to whom be glory for euer.* AMEN.

n Pſal. 35. 27.

o Pſal. 90. 17.

Mountgomerie, March, 10.

Your good Lordſhips euer moſt
bounden to all duties in
Ieſus Chriſt:

THO. THOMPSON.

THE TRYAL OF GVIDES.

The Text.

Luke 6.

39. *And hee ſpake a Parable vnto them: Can the blinde leade the blind? Shall they not both fall into the diteh?*

40. *The Diſciple is not aboue his Maſter: but euerie one that is perfect, ſhall be as his Maſter.*

WHat *Salomon* ſaid of a rightly, wiſe man, doth moſt truely befit our bleſſed Sauiour *Ieſus Chriſt*: [a] *The heart of the wiſe teacheth his mouth, and addeth learning to his lips.* For who is in heart wiſer, then *Wiſdom* [b] *dwelling with Prudence, and finding out Knowledge of wittie Inuentions?* or who can adde more Learning to his lips, then *Chriſt*, who himſelfe is *the* [c] *Scribe well inſtructed vnto the Kingdome of Heauen,*

a Prou. 16.23.

b Prou 8.12.

c Math. 13.52.

uen, like the good Houſholder, bringing forth out of his Treaſure things New, and Olde: Olde in the Letter, New in the Spirit; Olde by the Law, New by the Goſpell; Olde according to the plaine way of teaching; New by Parables in an vncouth manner, that thereby hee might fulfill what was foretold by the *Prophet*, ſaying, [d] *I will open my mouth in a Parable: I will vtter darke ſayings of olde.* For after that hee had plainely taught them many things of the Morall Law after a plaine manner, hee turneth his ſtile vnto an higher pitch, or way of teaching, conſiſting *in Parables, as it was a very familiar vſe by Saint* [e] HIEROMES *report, to all the* Syrians, *and eſpecially to them of* Paleſtina, *to annexe Parables vnto their ſpeech, that what could not bee holden by the Hearers vnder a ſimple phraſe of ſpeech, might bee kept by them in memorie through ſimilitude and examples.* For what is a *Parable*, but (as it is defined by [f] CLEMENT ALEXANDRINVS) * *a ſpeech ſhewing effectually by other wordes things ſpoken properly*, or to vſe Saint [g] *Hieromes* words, *Rerum naturâ diſſimilium ad aliquam ſimilitudinem facta comparatio: A compariſon of things diſlike in nature made vnto ſome ſimilitude?* and that either in deeds or wordes; in deeds, which are Types, as the [h] *Tabernacle was a* * *Type of future things*; and ABRAHAM [i] *receiued* ISAAC *from the dead* * *in a Figure, either of Chriſt riſing againe* (ſo ſaith Maſter [k] CALVIN) *or of Chriſt dying in his Manhood, as the Ram was ſacrificed; and liuing in his Godhead, as* ISAAC *was deliuered* (ſaith [l] *Aquinas:*) in words, which expreſſe vnto vs a *Similitude*, either openly and plainely, and ſo it is called

משל

d Pſal. 78.2.

e *Hieronym. in* 18. *Matth.*

f *Clement. Alexand. lib.* 6. *Strom.*
* λέξις διὰ ἑτέρων τὰ κυρίως λεγόμενα μετενεγκοῦσα παρισάνουσα.

g *Hieronym. Com. in* 4. *Marci.*

h Heb. 9.9.
* παραβολὴ.

i Heb. 11.19.
* ἐν παραβολῇ.

k *Caluin apud Marlaor. in Heb.* 11.

l *Aquin. Lect.* 4. *cap.* 11. *Ep. ad Heb.*

משל a *Sentence, a Prouerbe, or a Parable,* such as were those[m] *Parables of* SALOMON, *which the men of* HEZEKIAH, *King of* Iudah *copied out*; or obscurely and darkely, and so it is tearmed in that *holy Tongue* חידה (of the roote חור *hee spake obscurely*) *an Ænigma, a Riddle, or a darke Speech*, such as *Samson*[n] proposed to his Companions; such as the [o] *Queene of* Sheba demanded of *Salomon*, and such as our blessed *Sauiour* most eloquently redoubleth, here in my Text, vnder most elegant Tropes and Schemes, That the people about him, and his Disciples might the better beleeue what before he had spoken. For I cannot thinke with [p] *Maldonatus*, [q] *Toſſanus*, and others, that Saint *Luke* doth ραψῳδῶς, or confusedly heape vp together this maine multitude of morall Precepts without connexion, or order vsed by Saint *Matthew*, in the fifth, sixth, and seuenth Chapters of his *Gospell*: becaus GODS Spirit, by which Saint *Luke* wrote, is no *authour*[r] *of confusion*, and this speech of our *Sauiour* registred by Saint *Luke*, is another from that which Saint *Matthew* recorded, this being spoken in the plaine, that on the *Mount*; this contayning many matters, which are there wanting, as some things are there which are not here. For whereas we find many of the same things written in both, yea and spoken to the same end; yet are they not the same speech, since a * good tale may bee twice told, and for the hearers it is a [s] *sure thing*, our blessed *Sauiour* by repeating those Doctrines, intimating vnto vs the necessary vse of them all in an holy life. Againe, I cannot with [t] *Theophilact*, [u] *Iansenius* and others,

m Prou. 25.1.

n Iudg.14.12.

o 1.Reg.10.1.

p *Maldonat. in Luc.*

q *Toſſan. in Lucan.*

r 1.Cor.14.33

* δὶς καὶ τρὶς τὰ καλὰ.

s Philip.3.1.

t *Theophilact. in Luc.*

u *Iansen. harmoniæ Euangel. cap.43.*

thers, referre theſe words to that prohibition of raſh iudgement ſet downe in the 37. Verſe: for then the ſpeech ſhould bee interrupted and broken by the putting in, betweene that prohibition and the reaſon thereof, a precept concerning almes in the 38. Verſe. And therefore rather then to make ſuch raw coherences and knittings of our Sauiours words, I preferre the wittie iudgement of [x] *Aquinas*, and [y] *Caietane*, followed by Writers not only *Popiſh*, as [z] *Stella*, [a] *Tolet*, and [b] *Coſterus*, but alſo ſome of the Reformed Churches, as [c] *Piſcator*, and [d] *Zepper*; all who ſay ioyntly, that this my Text, and all the wordes following haue no coherence with any one ſpeciall point of the former words, in particular, but with all the whole ſpeech together, wherof theſe words with others following to the 46. Verſ. make vp the 3. part of this Oration, called by our curious [e] *Rhetoricians*, *Contentio*, the troubleſome part, wherein wee labour to anſwere and ſatisfie all obiections. For hee that can ſee but dimmely, as he who [f] ſaw men *walke like trees*, may in reading of this Chapter, eaſily find out foure ſeuerall parts of this holy Sermon, as firſt, an *Exordium* or *Preface* conſiſting of *bleſsings*, to the good, and *woes* to the bad from 20. to 27. Verſe. Secondly, a *Propoſition* of many morall precepts, together with their ſeuerall *Confirmations* interlaced, to this 39. Verſe. Thirdly, a *Confutation* of ſundry obiections, which the vnbeleeuing hearts might ſet out againſt the former truths, vnto the 46. Verſe. Fourthly, a *Concluſion*, exhorting them to obedience, from the 46. Verſe, to the end of this Chapter. So that

x *Aquin. in Catená ſup. Luc. 6.*
y *Caietan. in Comment ſup. Luc.*
z *Stella in 6 Luc.*
a *Tolet. ibid.*
b *Coſter. poſtill. in Dominic. 1. poſt Pentecoſt.*
c *Piſcat. in 6. Luc.*
d *Zepper poſtilla in Dominic. 4. poſt. Trinit.*
e *Cic. lib. 2. de Inuent. & Io. Tho. Freigius in Analy in Cic. ora.*
f *Marke 8. 26.*

that you see how these words are to bee referred to all the precedent Discourse, for the better strengthening thereof, by preuenting this secret obiection, which the Hearers in their hearts might imagine against the former instructions, vnder these or the like words:

[*Thou teachest farre otherwise, then doe the Scribes and Pharises, who sit in* MOSES *his Chaire; how then can we, who haue left all to follow thee, beleeue thy sayings, and so be thy Disciples?*] *Ob.*

For our *Sauiour* answereth by two seuerall *Parables* or *Prouerbs*, the one concluding, that they must not follow the *Scribes* and *Pharises*, who are but blinde guides without true knowledge, vnlesse they will fall into the pit of errour, and destruction: the other inferring, that since he himselfe is the only true *Master*, aboue whom none liue, they must fashion themselues vnto his perfection, that therein they may, as neere as they can, bee like vnto him. And thus, (Right Reuerend, Right Worshipfull, and most dearely beloued Men, Fathers, and Brethren in our most blessed *Sauiour*) yee haue plainely pointed out to your quicke view, and godly considerations, the scope and summe of all the seuerall matters herein comprized, which being deliuered in two excellent Similitudes, the one from a *Guide*, the other from a *Master*, may for our better memorie and edification, bee referred to those *practicall vses of Canonicall Scriptures*, which the blessed [g] *Apostle* most properly tearmeth, ἐπανόρθωσις, *a Correction*, and παιδεία, *an Instruction*. For first, here is deliuered a double *Correction*: *Sol.*

g 2. Tim. 3. 16.

rection: the former of presumptuous teachers [*can the blinde lead the blinde?*] the latter, of besotted hearers, [*shall they not both fall into the ditch?*] secondly, vnto it is adioyned an instruction, first to humilitie, [*the Disciple is not aboue his master:*] secondly, to conformitie in Christian perfection, [*Euery one that is perfect, shall be as his Master.*] Or, take it more plainly thus in these foure points, two bad, two good: First, *Proud teachers, blind leading the blinde.* Secondly, *Silly* and *simple* hearers, *falling with their Leaders into the ditch.* Thirdly, humble seruants, acknowledging *their Master to bee aboue them.* Fourthly, *Professors conformable* by obedience *to their Masters perfection.* And of all these in their order.

The first part.

¶. II. For the first point, touching the *presumptuous Teacher*, a question is propounded [*can the blinde lead the blinde?*] intimating the negatiue, *that he cannot leade the blinde*; and therefore his presumption here openly bewrayeth, first, his weaknes, secondly, his wickednesse. His weaknesse is his *blindnesse*; his wickednesse is his attempting *to lead the blinde.* His *blindnesse* is not bodily, for such a blinde man may see God well enough in his soule, by the eye of his faith, as *blinde* BARTIMAEVS [h] *saw Christ passing by:* but it is in his minde, so darkned by the [i] *god of this world, that the light of the Gospell cannot shine vnto them*; and so much dulled by *fleshly pleasures*, that [k] *through ignorance they are senseless*, albeit *selfeloue* perswadeth them, that *they see*, to their owne confusion, as our *Sauiour* told them plainely, saying, [l] *If yee were blinde, yee should not haue sinne; but now yee say,*

h Mark. 10.48
i 2.Cor.4.4.
k Ephes.4.18.
l Iohn 9.41.

We

We ſee; therefore your ſinne remayneth. For their ignorance was not *puræ negationis*, (as the [m] Schoolemen ſpeake) of ſuch things, as they neyther could know, nor ſhould know: (for ſuch an ignorance, as it is hurtleſſe; ſo it may bee holy, in S. *Auguſtines* iudgement, when he ſaith, [n] *Nos quod neſcire nos voluit Dominus, libenter neſciamus*; *What God would not haue vs know, let vs willingly not know*:) but it was an ignorance *prauæ diſpoſitionis*, of ſuch things as by dutie they were bound to know, and might, if they had would, haue knowne to their owne good, being yet altogether ignorant, not onely τῶν καθ' ἕκαστα, of ſingular and particular things, whereof there are many, which all men need not know, but alſo τῶν καθόλου, ſaith the [o] *Philoſopher, of generall things*, or *vniuerſall truthes*, which no man ſhould be ignorant of; it being *ignorantia non facti ſolùm, ſed etiam iuris*, (as [p] *Schooles*, and [q] *Lawyers* make the diſtinction) not *ignorance onely of the deed, but alſo of the law*, which (as the [r] Rule is) *doth not excuſe*, eſpecially ſince it is not in theſe *Phariſes*, *craſſa ignorantia*; *groſſe ignorance*, through negligence: but, *affectata ignorantia*: *affetated ignorance* vpon proud inſolencie, through the height of which, they diſdaine to learne what they doe not know, as our [s] *Sauiour* ſaid of them; *Yee will not come to me, that ye might haue life.* So ignorant are they, ſo blinde, and ſo weake: and yet as wicked, as weake, as appeareth by their proud vndertaking to *lead the blinde.* For whither doe they lead them? *To* [t] *hell*, as themſelues are the children thereof. And by what way doe they lead them? By the by-paths of Hereſie.

m *Aquin. 1. 2. q. 76. art. 2. & Azorius 1. lib. 1. cap. 11.*

n *Auguſt. in Pſal. 6.*

o *Ariſtot. lib. 3. Ethic. Nicom. cap. 1.*

p *Vid. Scotum, Bonauenturum, Holcot, Biel, & Durandum in lib. 2. ſ. diſt. 22. q. 2. & 3.*

q *Vid. Digeſt. lib. 22. tit. 6. l. 1. & 9. & Cod lib. 1. tit. 18. l. 2. & 7.*

r *Apud Bonifac. 8. in 6 lib. 5. tit. de regul. iuris, reg. 13.*

s Iohn 5. 40.

t Math. 23. 13.

Hereſie, and the high-waies of Hypocriſie, [u] ſtraining at a Gnat, and ſwallowing a Camell. And how doe they leade them? Surely by deluſions, and doctrines of doting, ſuch as rather puffe vp, then pull downe pride, (for [x] *knowledge puffeth vp*, eſpecially *proceeding from their owne ſenſe and braine*) yea ſuch as make them ſtumble the more, being to poore ignorant people, as [y] *curſes to the deafe, and ſtumbling blocks before the blinde*, which they caſt out without all feare of God, or remorſe of conſcience, notwithſtanding God hath preciſely forbidden it with this high ſanction, or hallowing thereof [*I am the Lord.*] For (as that *Autor* [z] of thoſe Sermons *ad fratres in eremo*, (I wiſh he had bene correſpondent in other points) doth well expound it) *then ye curſe the deafe, when ye know not through ignorance how to giue counſell; then ye lay a ſtumbling blocke before the blinde, when ye declare falſe things for true.*

Wherefore now ſince our bleſſed *Sauiour Ieſus Chriſt* condemneth the *Phariſes* and *Scribes* in *Iſrael*, of weakeneſſe and wickedneſſe, in that being ignorant themſelues, they preſumptuouſly vndertake to direct others more ignorant then they are in the way of truth: We for our inſtruction may hence gather, *that no man muſt take on him the office of a Teacher and an inſtructer, who is not indued with ſome meaſure of learning, vnleſſe he would be to his owne ſhame accounted a bold intruder*; like thoſe falſe *Prophets*, in whoſe [a] *mouthes the Lord had put a lying ſpirit for* AHABS *deſtruction*; *like* [b] SHEMAIAH *the ſonne of* DELAIAH, *who was hired by* TOBIAH *and* SANBALLAT *to prophecie*

u Math.23.24.

x 1.Cor.8.1. *ibid.Sedul.Hibernic.Primaſ. & Aquin.*

y Leuit.19.14.

z *Autor.Ser.ad fr.in eremo apud Auguſt.tom.10. Ser.38.*

The doctrine of the firſt part

a 1.Reg.22.23

b Nehem.6.12

phecie a lye, only to put NEHEMIAH *in feare; like the ſeuen ſonnes of* SCEVA, *who* [c] *proudly tooke vpon them, without all authoritie, to call ouer them which had euill ſpirits, in the name of the Lord Ieſus*: or laſtly, like thoſe preſumptuous proud ſpirits, which [d] *deſire to be teachers of the Law, vnderſtanding neither what they ſay, nor whereof they affirme. For no man* (ſayeth the [e] Apoſtle) *taketh this honour vnto himſelfe, but he that is called of God, as was* AARON; *called I ſay, not outwardly only* [f] *by the laying on of the hands of the Presbyterie, but inwardly alſo by the ſpeciall indowment of ſpirituall grace,* [g] *giuen to euery one of vs according to the meaſure of the gift of Chriſt*; as indeed [a h] *man can receiue nothing, except it be giuen him from heauen*, vnleſſe he will raſhly incurre thoſe reprehenſions which the Holy Ghoſt moſt iuſtly made againſt the falſe prophets, firſt, by *Eſay*, [i] *Who is blinde, but my ſeruant? or deafe as my meſſenger, that I ſent? who is blinde, as he that is perfit, and blinde as the Lords ſeruant? ſeeing many things, but thou obſeruedſt not; opening the eare, but he heareth not.* Secondly, by *Ieremy*, [k] *The prophets prophecie lies in my Name: I ſent them not, neither haue I commanded them, neither ſpake vnto them: they prophecie vnto you a falſe viſion, and diuination, and a thing of nought, and the deceit of their heart.* Thirdly, by *Zacharie*, [l] *Woe to the Idoll ſhepheard, that leaueth the flocke; the ſword ſhalbe vpon his arme, and vpon his right eye: his arme ſhall be cleane dryed vp, and his right eye ſhal be vtterly darkened.* For marke, what an excellent conſtruction that [m] great Diuine *Gregory Nazianzene* made to himſelfe of theſe and ſuch like comminations,

c Act. 19.15.

d 1.Tim.1.7.

e Heb. 5.4.

f 1.Tim. 4.14.

g Epheſ 4.7.

h Iohn 3.27.

i Eſa.42.19.20

k Ierem.14.14

l Zach. 11.17.

m *Nazianzen. or. 1. quæ Apologetica.*

nations, when he ſaid, (his words are weightie,) *The Phariſes reproched, and the Scribes reproued doe very much feare me, whom ſince it behoueth vs farre to ſurpaſſe in vertue, as we are charged, if we deſire the kingdome of heauen; it is a great ſhame, if ſo be that we be found worſe then they; that thereupon we are iuſtly tearmed Serpents, and generation of Vipers, and blind guides, ſtraining at a Gnat, and ſwallowing vp a Camell, Tombes inwardly filthie, although outwardly faire; Platters pure in ſhew, and all other ſuch like which they both are, and are named. In theſe thoughts I am exerciſed dayes and nights. Theſe things melt my marrow, and conſume my fleſh, and neither will they ſuffer me to be bold, or goe with my face looking vpward. Theſe things humble my ſoule, contract my minde, and put a bond vpon my tongue, and make my thoughts not runne vpon preferment, nor vpon the correcting and gouerning of others, which is a matter of very great buſineſſe, but how I may flee the wrath to come, and purge my ſelfe a little from the ruſt of ſinne. For it becommeth vs firſt to be purged our ſelues, and then to purge others; to be wiſe our ſelues, and then to inſtruct others: to be made light our ſelues, and then to enlighten others; to come neere to God, and then to draw on others: to be holie our ſelues, and then to hallow others; to leade with our hands; to counſaile them with wiſedome.* Heare alſo how *Barnard* accordeth thereunto vpon the very ſame conſideration, ſaying, [n] *It is a very great and wonderfull thing to be a Miniſter of Chriſt, and a diſpoſer of the ſecrets of God: the order of peace-makers is farre aboue you, vnleſſe peradventure the degrees before declared being altogether omitted, it is your pleaſures to leape vp*

n *Bernard. Ser. de conuerſ. ad Clericos, cap. 30.*

vp rather then to aſcend. Yet I would to God, that whoſoeuer ſo entreth, if it were poſſible, might miniſter ſo faithfully, as confidently he thruſteth himſelfe in. But hard peraduenture, and almoſt impoſſible it is, that from the bitter roote of Ambition, ſhould proceed the ſweet fruit of Charitie.

The Vſe.

For vſe then of this point two ſorts of people may take this, as a iuſt checke vnto them for their boldneſſe of intruding themſelues into Gods Harueſt: Firſt, *the Popiſh Maſſe-Prieſts*, Secondly, *the Prating-Preciſe Vpſtarts* of our time; both which (I feare mee) fulfill that iudgement vpon this good Land, that *Eſay* foretold, ſhould come vpon *Iudah* by her neighbouring enemies, *Ægypt* and *Aſſur*, ſaying, *that* o *the Lord ſhall hiſſe for the Flye that is in the vttermoſt parts of the Riuers of Ægypt, and for the Bee, that is in the Land of Aſſyria; and they ſhall come, and ſhall reſt all of them in the deſolate Vallies, and in the holes of the Rockes, and vpon all thornes, and vpon all buſhes.* For p *Ægypt* and *Aſſur*, that vpon the South-Weſt, and this vpon the North-Eaſt, did not ſo much moleſt poore *Iudah*, with corporall conflicts, as the *Popiſh Prieſts*, and peeuiſh Preciſians diſturbe the peace of our *Hieruſalem*; thoſe, as the Flyes of *Ægypt* iſſuing from *Rome*, and *Spaine*, vpon the South-ſide; theſe, as the humming and ſinging Bees of *Aſſur*, ſwarming out of the *Eaſt-parts* vnto vs, reſting themſelues in the moſt ſecret retyring places of Cities and Countries amongſt thornes and buſhes, that is, poore ſeduced people, who if they repent not, q *are neere vnto curſing, and whoſe end is to bee burned.*

o Eſay 7.18.19

p Ptolom. Geogr. lib. 7. c. 16. tab. 4. Aſiæ.

q Heb. 6.8.

For

For obſerue the fit reſemblance of thoſe, with *Flyes* of *Ægypt*, and of theſe with the *Bees* of *Aſſur*. Thoſe are like the *Ægyptian Flyes*, First, *origine: in the of-ſpring.* For as the *Flyes* of *Ægypt* riſe [r] out of the ſlime deeply ſettled in fennie places, by the ouerflowing of *Nilus*: ſo come *our Popiſh Maſſe-lings out of the ſlimie pit of the ouerflowing Antichriſt*, as [s] *the Locuſts came out of the ſmoke, that aroſe from the pit.* Secondly, *motu: in motion, and agilitie.* For as [t] the *Flyes* skip here and there, and ſeldome ſettle themſelues, but on raw ſores: ſo theſe Theeues range euery where, yet ſeldome or neuer make any long abode, *but only in the houſes* [u] *of ſilly women laden with ſinnes, and led away with diuers luſts*, or of ſimple men, who are ruled by their Wiues, either to winke at ſuch gueſts, or to giue them ſolemne entertainment, [x] *hauing receiued from them the mark of the Beaſt.* Thirdly, *leuitate: in lightneſſe of ſubſtance.* For as thoſe *Flyes* are of no weight, or ſubſtance: ſo theſe hollow Fathers are altogether void of grace and good learning, verifying that ſaying of olde BONIFACIVS, [y] *Before-times there were but woodden Cups, yet golden Prieſts; but now it is otherwiſe, golden Cups, and woodden Prieſts.* For to examine what learning their *Ieſuites* haue, we need goe no further then to the report [z] of their *Secular Prieſts*, and the *Sorboniſts* [a] of *Paris*, who vtterly condemne their *dictate diuinitie*, and their teaching of other learning only by *Epitomes*, to the vtter neglect of the Originall Authors: and for the skill of our *Secular Prieſts*, howſoeuer blundring [b] *Briſtow* boaſteth, and braggeth of their ſufficiencie: yet can-

I. Againſt Popiſh Prieſts.

r *Herodot. lib. 2. & Diodor. Sicul. lib. 3. cap. 3.*

ſ *Reuel. 9. 2.*

2.

t *Plin. lib. 7. cap. 2.*

u *2. Tim. 3. 6.*

x *Reue. 13. 16*

3.

y *Hedio lib. 8. cap. 9. & Gewlart. tom. 1. Catalog. lib. 8. pag. 640.*

z *Watſons Quodlibet. q. 3. art. 6.*

a *Apud Antico'tum.*

b *Briſtow motiue 31. & ibid. D. Fulke.*

cannot I ſee vpon what grounds ſuch brags are built, ſince ſo many as I could yet ſee of their New-cut Shauelings, ſuch as *Biſhop, Breereley, Walſingham, &c.* are, but old Fooles in new Coates, flouriſhing anew thoſe ouer-worne arguments, which *Harding, Allen, Stapleton, Sanders* and *Dorman*, with other ſuch monſtrous [c] ſonnes of *Harephah*, deuilliſhly deuiſed againſt holy DAVID, I meane, *Chriſt Ieſus*, whoſe ſtrong men, by their *Maſters* moſt gracious aſſiſtance, put all ſuch vncircumciſed *Philiſtims* to flight. So that now, albeit their great god *Beelzebub* ſend daily out theſe *Flyes*, as thicke as duſt: yet, *abige muſcas puer*, ſaid [d] he in *Tully*, a ſmall flap will cauſe them all verie quickly, eyther flye or dye, as appeareth by priuate Conferences, and publike Colloquies had by ſundry of our Diuines with their *Prieſts* and *Ieſuites* at [e] *Baden, Ratiſpone*, and other places. *For the words [f] of a wiſe mans mouth are gracious: but the lips of a Foole will ſwallow vp himſelfe.* But leaue wee theſe awhile in their Winter-holes. The other ſort of noyſome Vermine, are fitly reſembled to the *Aſſyrian Bee* in two reſpects: Firſt, of ſound. Secondly, of ſting. Of ſound: For as Bees, eſpecially Droanes, fill all eares with humming, whereſoeuer they flye: ſo theſe men perceiuing, that [g] *a neceſſitie is laid vpon Chriſts Miniſters to preach the Goſpell*, turne preaching into prating, loding their Hearers with an hideous ſound of witleſſe words, tending to no purpoſe. For firſt, following their owne humour, they flee their Text, ſhooting as farre off it, as [h] *Diogenes* his Archers did from their marke: Secondly, all their

c 2.Sam.21.22

d *Cic.lib.2.de Orat.*

e *Vid.Oſiandr. p.2.Centur.16. lib.4.ad Ann.* 1600.

f Eccleſ.10.12

2. Againſt our prating Preciſians.

g 1.Cor.9.15.

h *Laert.in Diogene.*

course of edifying is to pull downe by thundering threatnings of the Law, what they should seeke to reare vp by the comforts of the Gospell. Thirdly the matter of their discourses, if any wiseman will spend time to displume them, will bee certainely found, but either the feathers of other Fowles like i *Æsops Iay*, or else like k the *Lacedæmonians Nightingall* vnfeathered. *Nil nisi vox*; an huge heape of words, but no matter at all; that wee may well vse against these Hornets those good words of the *Preacher*, l *Surely, the Serpent will bite without inchantment, and a Babbler is no better.* For, secondly, see their sting, which as the Bee carrieth in her tayle: so these alwayes put forth in the last act of their Interlude, wherein wee shall find vpon good search and right view, either Errour against true Doctrine, or Schisme against Church-Discipline, or Hypocrisie against Holinesse, to manifest themselues for the naturall Progenie of the ancient *Catharites in Asia, Nouatians in Europe, and Donatists in Africke described by Saint* PETER, m *to bee wels without water, and cloudes that are carryed with a tempest, to whom the mist of darknesse is reserued for euer; being* as n *Epiphanius* saith, like the *Basilisceus, stately in name, as if they were pure; but dangerous in nature, killing men, before men know them*: and all through hypocrisie, for which they may rightly be tearmed, as our *Sauiour* called the Hereticall and Hypocriticall *Pharises,* o *a generation of Vipers,* n *which being euill, cannot speake good things.* For p as the Viper hath his teeth couered ouer with his gummes: so these men seeme q hurtlesse, their malice being couered, only with

i *Æsop. fab. & Horat. lib. 1. Ep. 3.*
k *Plutarch. in Apothteg. Laconicis.*
l Eccles. 10. 11
m 2. Pet. 2. 17.
n *Epiphan. hæres. 59.*
o Math. 12. 34
p *Plin. lib. 11. cap. 37.*
q *Piscat. in Scho. sup. 3. Mat*

with a ſhew of holineſſe. But as the Viper being full of poyſon, vpon the preſſing of his gums, through the dints of his teeth, infuſeth his venome: ſo theſe moſt poyſonous and peſtilent *Polypragmons*, vpon a preſſing pinch, will powre out their malice and vengeance vnder ſugred tearmes and ſweet words, as [r] *he who croucheth, and humbleth himſelfe, that the poore may fall by his ſtrong ones:* that wee may well exclaime againſt ſuch Serpents in theſe true wordes of ſweete *Chryſologus*, [ſ] *Hypocriſis ſubtile malum, ſecretum virus, venenum latens, virtutum fucus, tinea ſanctitatis:* Hypocriſie is a ſubtile miſchiefe, a ſecret poyſon, an hidden venome, a falſe dye of vertue, a moth of holineſſe. But falſhood will faile: neither *Flye* nor *Bee* ſhall trouble vs long, ſince a Day draweth neere, wherein all ſhall appeare in their owne proper likeneſſe, that what God only now ſeeth in ſecret, then ſhall be manifeſt in the ſight of all men, as [t] *there is nothing couered, that ſhall not bee reuealed, and hid, that ſhall not bee knowne; for the* [u] *Day ſhall declare it, becauſe it ſhall bee reuealed by fire.* Yet in the meane-while, [x] *Take vs the Foxes, the little Foxes, that ſpoyle our Vines: for our Vines haue tender Grapes,* ſaith the *Spouſe to the Paſtors and Magiſtrates of Iſrael,* who are [y] *to take heed vnto themſelues, and to all the Flocke, ouer which the Holy Ghoſt hath made them Ouerſeers,* ſeeing that [z] *a King that ſitteth in the Throne of Iudgement, ſcattereth away all euill with his eyes.* For theſe noyſome Vermines are not ſo hidden and ſecret, but that by diligent and warie ſearch they may be found, and rid out of our Coaſts by a moſt ready courſe.

r Pſal.10.10.

ſ *Chryſolog. Ser.7.*

t Math.10.27.

u 1.Cor.3.13.

x Cantic.2.15

y Act.20.28.

z Prou.20.8.

For the Flyes will quickly bee voyded by the often ſweeping of our Houſes ſo cleanſed from duſt: the *Maſſe Prieſt* cannot ſtay where *Eccleſiaſticall Viſitations* are frequent, for wiping out the filth of Idolatrous Superſtitions, that both Churches may bee cleered of Buyers and Sellers, as our [a] *Sauiour purged the Temple of Hieruſalem* twice; and Church-men may be cleane from all ſuch pollution, as may giue occaſion for Flyes to ſwarme, as the [b] *Prophet* ſaid, *Be yee cleane, that beare the Veſſels of the Lord.* And as nothing can better keepe the humming Bees within their Hiue, then a ſharpe colde winde; ſo nothing more reſtraineth *Hypocriticall Schiſmatikes*, then ſeuerity of Diſcipline; For as [c] *the Northerne winde driueth away raine: ſo doth an angry countenance, a backbyting tongue.*

Reuerend Fathers, *ſat verbum ſapienti.* To preuent Flyes and Bees, no way in the World can be deuiſed better, then beſides your perſonall ſeueritie, the ſeaſonable appointment of ſome good Sweepers, who by the force of CHRISTS [d] *fanne may make cleane the floore, and gather the wheate, and burne vp the chaffe with vnquenchable fire.* For [e] *the Haruеſt is great, but the Labourers are few*: but if thoſe few were fit men, leſſe were your labour, and greater your gaine. Wherefore to helpe all, Saint *Paul* hath giuen a good rule to *Timothie*, for all you to follow, [f] *Lay hands ſuddenly on no man: neither bee partaker of other mens ſins: keep thy ſelfe pure.* For *you are thoſe* [g] *Porters, which open the doore vnto the good Shepheards*, who only are to admit good Shepheards to a Flocke, by whom a verie great

a Iohn 2.15. Matth.21.11.

b Eſay.52.11.

c Prou.25.23.

d Matth.3.11.

e Matth.9.39.

f 1.Tim.5.22. *Vid.Dane. ibid.*

g Iohn 10.3.

great part of your care is eaſed, if they bee fit to ſweepe out the duſt of Superſtition for preuention of Flyes, and carefull to hold by regular conformitie, the ſtrength of true diſcipline, to keepe in the Bees.

h *Qualem commendes, etiam atq́, etiam aſpice, ne mox*
Incutiant aliena tibi peccata pudorem : That is,

Looke well whom yee to Cures ſhall name,
Leſt others ſinnes bring you to ſhame:

h *Horat. lib. 1. Ep. 18.*

And with ſhame, griefe: and with griefe, blame. For *if the blinde lead the blinde, both ſhall fall into the ditch.* And ſo I come

¶. I I I. To the ſecond maine part, the ſimple hearer. [*Shall they not both fall into the ditch?*] Where *the ditch* is double; the former, of ſinne and error, as, i *The mouth of ſtrange women is a deepe pit: hee that is abhorred of the Lord, ſhall fall therein:* the latter, of puniſhment and deſtruction, as, *God* k *will bring the wicked into the pit of deſtruction*, and as *Hell* is called *the* l *bottomleſſe pit.* For both the blinde Leader, and the blinded people, ſhall fall into both theſe ditches by their degrees: into the former, heere in this life, while they m *waxe worſe and worſe, deceiuing, and being deceiued.* For, n *ſuch as turne aſide into their crooked wayes, the Lord ſhall lead them foorth with the workers of iniquitie*: but into the latter, after their departure out of this world, as the rich o *Glutton was tormented in Hell*: whither p *the wicked ſhall be throwne, and all the people that forget God.* For q *Hell hath enlarged her ſelfe,*

The ſecond Part.

i Prou. 22. 14.
k Pſal. 55. 23.
l Reuel. 9. 3.
m 2. Tim. 3. 13.
n Pſal. 125. 5.
o Luke 16. 23.
p Pſal. 9. 17.
q Eſay 5. 14.

and hath opened her mouth, without meaſure: and their glory, and their multitude, and their pompe, and hee that reioyceth, ſhall deſcend into it. So that hence wee may gather an infallible truth, that *thoſe, who without due tryall, or examination, will ſtiffely depend vpon falſe Teachers, ſhall moſt ſurely, with thoſe falſe Teachers, fall into vncertaine errors, vnto moſt certaine dangers and deſtruction.* For ſo the holy Ghoſt hath taught vs, firſt, by the *Prophets*, both *Eſay*, [r] ſaying, *The Leaders of this people cauſe them to erre: and they that are ledde of them, are deſtroyed*: and *Ieremie* in Gods Perſon exclaiming thus bitterly, [ſ] *My people haue beene loſt ſheepe: their Shepheards haue cauſed them to goe aſtray: they haue turued them away on the Mountaines; they haue gone from Mountaine to Hill; they haue forgotten their reſting place.* Secondly, by our bleſſed *Sauiour*, thus denouncing, [t] *Woe vnto you, Scribes and Phariſes, Hypocrites: for ye compaſſe Sea and Land, to make one Proſelite; and when he is made, yee make him two-fold more the childe of hell then your ſelues.* Thirdly, by S. *Paul*, *maruelling* [u] *that the Galatians were ſo ſoone remooued from him that called them into the grace of Chriſt, vnto another Goſpell, which yet is not another; albeit there bee ſome that trouble them, and would peruert the Goſpell of Chriſt.* For as [x] *Salomon* ſaith, *Confidence in an vnfaithfull man in time of trouble, is like a broken tooth,* [y] which is more cauſe of griefe then gaine, *and a foote out of ioynt*, that will paine vs, and hinder our way: becauſe a faithleſſe friend, ſuch as all blinde Leaders are to the blinde, is iuſt like [z] *to the ſtaffe of the broken reed of Ægypt, whereon if a man leane, it will goe in-*

The Doctrine.

r Eſay 9.16.

ſ Ierem.50.6.

t Matth.23.15

u Galat.1.5.

x Prou.25.19.

y *Vid. Zebner. lib.ſacr. ſimilitud ſimili.56.57*

z Eſay 36.6.

to

to his hand, and pierce it; yea, *rent* [a] *the ſhoulder, and make their loynes be at a ſtand.* For ſuch relying vpon lyers both benummeth the hands, to hinder the nimble practice of good things, and ſetteth both ſhoulders and loynes out of ioynt, to ſhake their conſtancie in the ſettled profeſſion of ſpotles Truth; that the old [b] *Græcians* might wel aduiſe their younglings, μήτε τυφλὸν ὁδηγὸν, μήτε ἀνόητον Σύμβουλον, *Neyther to vſe a blinde Guide, nor yet a witleſſe Counſellour.* For, as ſaith TERTVLLIAN, [c] *Tu qui proinde quæris, ſpectans ad eos, qui & ipſi quærunt, dubius ad dubios, certus ad incertos, cæcus ad cæcos, in foueam deducaris, neceſſe eſt: Thou who therefore ſearcheſt* (to finde,) *looking to them who alſo ſeeke, doubtfull to the doubtfull, certaine to the vncertaine, blinde to the blinde, it muſt needs be, that thou muſt be led into the ditch.*

a Ezech.29.6.

b *Apud Eraſm. Chiliad. tit. Ignorantia.*

c *Tertull. lib. de præſcript. aduerſ. hæreſ. cap.14.*

Wherefore for Vſe of this truth; We are to giue moſt diligent attendance to a double exhortation, which the holy Ghoſt much preſſeth: the former is for caution; the latter for tryall. The former is, that wee ſhould all beware what Guides wee follow, or what Teachers we learne by, as it is ſaid, [d] *Beware of falſe prophets; and take heed & beware* [e] *of the leuen of the Phariſes and of the Sadduces: and I beſeech you,* [f] *brethren, marke them which cauſe diuiſions and offences, contrary to the doctrine which yee haue learned, and auoyd them: and* [g] *beware of dogges, beware of euill workers, beware of the conciſion.* And ſo in many other places.

The Vſe.

I.
For Caution.

d Matth.7.15.

e Matth.16.6.

f Rom.16.17.

g Philip.3.2.

For if we be Shepheards of the Flocke, and Miniſters of the Goſpell by the calling of Chriſt Ieſus, wee are not to propoſe for our imitation vnto our

I.

h Zach.11.17.

i Ierem.23.4.

k Ezech.34.10

l *Auguſt. lib de Paſtor. cap.10.*

ſelues, the lewd example of *Idoll* h *ſhepheards*, which *feede themſelues, and not the Flocke*, leſt thereby wee bee vtterly depriued, eyther of our places, as God i *will then prouide him other Shepheards*, or of true comfort in thoſe places, wherein, through idleneſſe we doe no good, *flaying, not feeding*, killing, not leading, not ſauing the ſoule, but ſhewing the skinne of a wandring ſheepe, to the dangerous aggrauation of that great account, which wee muſt make to him, *who* k *will require his ſheepe at our hands*, when thoſe nominall *Rabbies*, whom we placed before our eyes for patternes in the vſe of our Paſtorall charge, ſhal feele the ſame ſmart for this ſinne, of bringing in a skinne without a carkaſſe. For, as S. l *Auguſtine* ſaith, *What ſhall it profit him, that he bringeth the marked skinne? The good Man of the houſe enquireth for the life of the ſheepe. But a bad ſhepheard bringeth the skinne.*

2.

m Iohn 10.5.

n *Theodorit. hiſt. 4. hiſtor. Eccleſ. cap.19. & 20.*

o Prou.20.12.

p Iob 34.3.

q Prou.14.15.

Or if we be Sheepe, yet are wee to beware what Shepheard we follow, leſt he proue, either a Thiefe, or an Hireling, either an intruder, or an idle loyterer, or, which is worſt of all, a rauenous Wolfe. For m *the good ſheepe, becauſe they know not the voyce of a ſtranger, will not follow, but flee a ſtranger*; as the n Orthodox Chriſtians of *Alexandria* in *Ægypt* forſooke the Church, wherin the vile Arian *Lucius* did preach, after the death of good *Athanaſius*, and vpon the moſt iniurious diſturbance of the Reuerend Biſhop PETER. *The* o *hearing eare, and the ſeeing eye, the Lord hath made euen both of them, that the* p *eare may try words, as the mouth taſteth meat.* For *the* q *ſimple beleeueth euery word; but the prudent man looketh well to*

his

his going. And the latter exhortation of the Holy Ghoſt is, that we ſhould moſt diligently try out who are the good Guides whom we may follow rightly, (as Saint *Paul* ſayth) [r] *Proue all things; hold faſt that which is good*: And S. *Iohn* ſecondeth him more particularly, [s] *Beleeue not euery ſpirit, but try the ſpirits, whether they are of God; becauſe many falſe prophets are gone out into the world.* For all is not Gold that gliſtereth, nor Siluer that ſhineth: and therefore [t] *the Fining-pot is for Siluer*, and *the fornace for Gold*: all doctrines are not *Orthodox*, albeit they are ſet forth with the moſt entiſing words of mans wiſedome, neither yet are all Doctors right diſpoſers of the *ſecrets of God*: and therefore Gods Word is as the touch ſtone, & our faith therein is as the file, by which wee may make good tryall and proofe both of Doctrine and Doctor. [u] *Plutarch* reporteth of the Foxes in *Thrace*, a cold Countrey ſubiect to much froſt, and ſo to be couered in Winter with much Ice, that when they are to paſſe ouer any frozen poole, they come to it very ſizely, and lay downe their eare vnto the ground, to harken if any ſtreame of water run bubbling vnderneath the Ice, which if they finde, then backe they goe, as from an vnſound and dangerous paſſage; otherwiſe if they heare nothing, they paſſe ouer boldy as vpon ſolid ground. This naturall ſubtiltie of warie Foxes is of vs to be followed, who in this cold world, wherein zeale is quenched, haue very many Icie, glaſſie, and ſlipperie wayes to paſſe, I meane, many dangerous concluſions, both for Doctrine, and manners to admit

2. For Tryall.

r 1.Theſ.5 23.

s 1.Iohn 4.1.

t Prou. 17.3.

u *Plutarch. lib. de ſolert. animal.*

mit of: for [x] *there are many kinds of voyces in the world, and none of them without ſignification.* Our beſt courſe then is to lay downe our eares and vnderſtandings vnto the ground and foundation of all poſitions, that if there be any vnder-water, that is, any ſubtill ſtreames of erronious doctrine cunningly conueyed vnder ſmooth and fine ſpeeches, we may auoyd the danger of falling; otherwiſe if it prooue ſound vpon our due tryall, we may boldly march on with good lucke to our honour of ſo wiſe, prudent, and prouident diſcerners of ſpirits and doctrines, and that by the example of many good men, as [y] *Iehoſhaphat*, who ſuſpecting the vnicent and agreement of *Ahabs* foure hundred falſe *prophets*, ſaid, *Is there not here a Prophet of the Lord beſides, that we might enquire of him?* and the [z] *Noblemen of Berea*, who vpon *Pauls* preaching *receiued the Word with all readineſſe, and ſearched the Scriptures dayly, whether thoſe things were ſo*: and *the Iewes* [a] *at Rome*, who deſired to heare from *Paul* of *Chriſtianitie*, and after they had heard him, *reaſoned much amongſt themſelues.* For as *Tertullian* well [b] aduiſeth, *Quærendum eſt, donec inuenias, & credendum vbi inueneris, & nihil amplius, niſi cuſtodiendum quod credidiſti:* Thou muſt ſeeke, till thou findeſt; and beleeue when thou haſt found: and then no more, but thou muſt keepe, what thou haſt beleeued.

x 1.Cor.14.10

y 1.Reg.22.8.

z Act.17.11.

a Act.25.25.

b *Tertull.de præſcript. cap.9.*

A great Queſtion. How, and by what meanes may we know true Teachers, and good Guides.

But here peraduenture ſome one carefull Chriſtian, or other will demand, how, or by what meanes he ſhall try, or know good Spirits from bad, right Teachers from wrong. To whoſe iuſt demand, I eaſily make this anſwere, that God in his goodneſſe hath

hath giuen vs his Children, both Meanes to try, and Markes to know good Spirits from bad, right Teachers from wrong. For the meanes, which GOD hath giuen vs, by which wee may try blinde, and yet blinding Guides, are in number fiue; firſt, the Spirit of God, ſecondly, the Word of God, thirdly, the ſumme of their calling, fourthly, the teſtimonie of ancient Fathers, fifthly, the conference with holy Brethren.

The firſt Anſwere of the meanes to trie them.

For firſt, Gods Spirit is [c] a meanes of this tryall, when he giueth to the faithfull that excellent gift of [d] *diſcerning ſpirits*, which is no naturall perſpicacie, or ſharpneſſe of iudgement, but [e] a ſupernaturall light and cleereneſſe of vnderſtanding, by which the godly both quickly and throughly perceiue a plaine difference betweene men ſpeaking by the Spirit of God, and by the deluding ſpirit of the Deuill, as [f] *Iehoſhaphat* found the falſe *prophets* of *Ahab*, and [g] *Nehemiah* perceiued that *God had not ſent* SHEMAIAH *the ſonne of* DELAIAH, *but that* TOBIAH *and* SANBALLAT *had hyred him to pronounce that Prophecy againſt him.*

The firſt meanes.
c *Vid. Caluin. har. Euangel in Math.* 7.15.
d 1.Cor.12.10
e *Vid. Ambroſ. Aquin. & Marlor. in* 1.*Cor.*12
f 1.Reg.22.8.
g Nehem.6.13

This gift more abundantly appeareth in the full time of the New Teſtament, as wee may finde not only by [h] PETERS *diſcouery of* ANANIAS *and* SAPHIRA their treacherie, or [i] *Pauls* expulſion of *the ſpirit of diuination* out of the Mayd at *Philippi*, but by the continuall courſe againſt Heretikes, who no ſooner appeared, but were diſcouered either by the *Councels*, or by other good *Chriſtians*, as Saint *Iohn* ſaid to all the faithfull in generall, [k] *The anointing that yee*

h Act.5.1.2,&c
i Act. 16.15.
k 1.Iohn 2.27.

yee haue receiued of him, abideth in you; and yee need not, that any man teach you; but as the same Anointing teacheth you of all things, and is Truth, and is no lye, and euen as it hath taught you, yee shall abide in him.

Ob.

For, albeit, that peeuish *Papist* STAPLETON 1 would limit this gift only to the learned Teachers and Masters of *Israel*, because it seemeth by the *Apostle, to be appropiated only to* [m] *some*, & that albeit all *Christians* haue a generall *iudgement* of any doctrine: yet the particular determination of truth or falsehood in any point belongeth to the Church, and the Masters therein assembled in Councels, as *the Apostles and Elders* [n] *were at Hierusalem*:

1 *Stapleton in Promptuar. Catthol. dominic. 7. post Pentec. §. 1.*

m 1. Cor. 12. 10

n Act. 15. 6.

Sol.

1.

Yet wee finde it otherwise in all Gods Children, who being indued with the [o] Spirit of Adoption, are directed by the same Spirit, [p] through *long vse and custome, to discerne both good and euill*: as the *Spirit* [q] *searcheth all things, euen the deepe things of God*, so farre as God thinketh it necessary for those his Children to know; who in this respect are called θεοδίδακτοι, [r] *all of them taught of God*, [s] *from the least of them to the greatest of them, to know the Lord*. And therefore where the *Apostle* saith [*to another discerning of spirits*,] it is no such appropriation to one or some, as can or doth hinder the gift from all, seeing the *Apostle* so speaketh not in regard of the substance of the gift, which goeth with Gods Spirit, but of the measure, and vse thereof, which some may haue more then others, as *To euery* [t] *one of vs is giuen grace, according to the measure of the gift of Christ*: and yet not gaue it for themselues alone, but for others also, who

o Rom. 8. 14.

p Heb. 5. 14.

q 1. Cor. 2. 10.

r Esay 54. 13. Iohn 6. 45.

s Ierem. 31. 34.

2.

t Ephes. 4. 7.

by

by their skill may bee directed to flee falſe *prophets*; as thereupon all *Councels*, wherein the Learned are aſſembled to determine of Controuerſies, are [u] *Eccleſiare, repræſentatiua*: *A Congregation of the Learned, repreſenting the whole bodie of the Church of Chriſt*, wherein not onely Biſhops, but alſo any other faithfull and learned men may be called to giue ſuffrage, as well, *deciſiuum*: *of deciding* as *conſultiuum*: *of counſelling*, concerning points of faith, which as their *Pope* [x] *Nicholas* the firſt ſaid, *is vniuerſall and common to all, and pertaining not only to the Clergie, but alſo to Lay men, euen altogether vnto all Chriſtians*; as in the Councell of *Hieruſalem* were gathered *the Apoſtles and the Elders*, with whom [y] *the whole Church* there gaue their aſſent alſo. So that if this gift of diſcerning ſpirits be amongſt the Learned, aſſembled in Councell, it is a meanes ſufficient enough, vnto any good Chriſtian for tryall of ſpirits, ſince as they all aſſembled haue it together, any faithfull man may haue it to himſelfe in particular, becauſe both *the* [z] *Spirit being free as the wind to blow* [a] *where it liſteth*, [b] *giueth libertie to the Saints* [c] *to iudge*, and the Councell being aſſembled for the good of the Church, is a ſpeciall direction to all the true members of that Church whoſe Councell it is, to approoue or diſprooue according to their iudgement, as *Conſtantine* [d] called the conſent of a generall Councell directed by Gods Spirit, the explanation of the will of God, to which all and euery Chriſtian is to agree; and as good Saint *Auguſtine* [e] tearmed *the ſentence of a generall Councell, to be the conſent of the whole Church.*

3.

u *Vid. Whitaker. contr. 3. q. 3. c. 1. arg. 2. & D. Willet. Synopſ. Papiſ. pag. 110.*

x *Apud Gratianum, diſt. 96. can. 4.*

y Act. 15. 22.

z Pſal. 51. 12.
a Iohn 3. 8.
b 1. Cor. 3. 17.
c 1. Cor. 6. 2.

d *Apud Euſebium lib 3. de vit. Conſtant. cap. 18.*

e *Auguſt. lib. 1. de Baptiſ. contra Donatiſt. cap. 18.*

But

2. Meanes.

But to paſſe forward, leſt this good gift of *diſcerning ſpirits* might bee or ſeeme to bee a deluſion, therefore a ſecond meanes is added hereunto, which is the written Word *of God, compriſed in Canonicall Scriptures.* For this is a moſt ſanctified & ſoueraigne meanes thus ratified by the *Prophet,* [f] *To the law, & to the teſtimonie: if they ſpeake not according to this word, it is becauſe there is no light in them:* thus reckoned of by the *Apoſtle,* [g] *the holy Scriptures are able to make thee wiſe vnto ſaluation through faith, which is in Chriſt Ieſus:* for *all Scripture is giuen by inſpiration of God, and is profitable* (ſee the vſes thereof) *for doctrine* (to wit, of truth,) *for reproofe* (of error,) *for correction* (of a bad life) *for inſtruction in righteouſneſſe* (vnto a good life,) *that the man of God may be perfect, throughly furniſhed vnto all good workes.* For *the old and new Teſtament is* (as ſayth [h] *Baſill*) *the treaſure of the Church; the holy booke of diuine Scriptures are* (as ſaith [i] *Iſidorus Peluſiota*] τῆς πρὸς θεὸν ἀναβάσεως κλίμακες, *the very ladders, by which we climbe vp to God,* becauſe [k] *the holy Scripture hath faſtned a rule vnto our doctrine, leſt we ſhould preſume to vnderſtand more then it behoueth vs to vnderſtand, but that, as he ſaith, we may vnderſtand according to ſobrietie, as God hath giuen to euery man the meaſure of faith: therefore it is not my part to teach you any other thing, but to expound vnto you the words of the Teacher, and to diſpute of thoſe things as God hath giuen.*

f Eſay 8.20.

g 1.Tim.3.15. 16.17.

h Baſil.de rectâ fide.

i Iſidor. Peluſiot.lib.1.Ep.369.

k Auguſt.tom.4 lib.de bono viduitat.cap.1.

Ob.

But here againe Doctor *Stapleton* is [l] carping againſt this meanes alſo, granting what we ſay to be true, yet adding three things, firſt, *that the Word of God is not the Scripture only:* ſecondly, *that the common*

l Stapleton vbi ſupra.

1.

2.

ſort

ſort of the faithfull doth not vnderſtand this Word of God ſo exactly, as that they can iudge of euery new doctrine by the ſame Word of God, and in the cauſes and grounds thereof: thirdly, *that the proportion of faith which ruleth againſt new doctrine, is the now approued and receiued faith of the Church.* All which exceptions are but beggerly crauings of what will not be granted neither to him, nor to any *Papiſt* now liuing in the world. For the firſt point is moſt falſe, and a flat derogation to the ſufficiencie of the Canonicall Scriptures, which only conteine the whole reuealed will and Word of God, as beſides the Scripture it ſelfe, which [m] curſeth *thoſe that adde thereunto*, and Fathers alleadged by [n] our ſide, and yet not anſwered by any of their Wranglers, euen [o] *Aquinas* and *Caietane* their owne great *Rabbies* haue plainely auouched, hee ſaying, *that our faith relyeth vpon the reuelation made to the Apoſtles and Prophets, who writ the Canonicall bookes, but not vpon the reuelation if any be made to any other Doctors*: this [p] expounding the word (θεοπνευστος, *by diuine inſpiration*) *as the ſpeciall difference betweene Gods written Word, and all humane inuentions.* And the ſecond point is no better, being an vncharitable debaſement of Gods children, who may be as S. *Paul* was, [q] *rude in ſpeech, but not in knowledge.* For ſince *Gods Spirit*, [r] *which is the Spirit of Truth, leading into all truth*, may be in *Amos*, as wel as *Eſay*, may be in vnlettered Idiots, as well as in a learned Rabbie, we cannot with any godly reaſon debar ſimple men from the knowledge of the Scriptures, which are not the [ſ] *ſealed booke, but* [t] *written ſo plaine, that a man may*

3. *Sol.*

1.

m Deut. 4. 2. & Reuel. 22. 18

n *Mornan præfat. de Euchariſt. & Polan. cap. 1. ſymbo. Theolog. &c.*

o *Aquin. 1. p. q. 1. art. 8. ad 3.*

p *Caietan. in 2. Tim. 3. 16.*

2.

q 2. Cor. 11. 6.

r Iohn 16. 13.

ſ Eſay 13. 12.

t Habbac. 2. 1.

may runne and read them. And therefore albeit they cannot, out of Scripture exactly decide, like a learned *Scholeman*, a point of Controuersie, yet may they, by Gods enlightning grace, attaine to so much knowledge of godlinesse out of the reading and hearing of the holy Scriptures, as may, through Gods acceptance, suffice for their saluation, according to their measure, as the *Apostle* exhorteth, [u] *Let the word of God dwell in you plenteously.* For hereby, saith [x] *Hierome*, is declared, *that Lay men must haue the Word of Christ, not onely sufficiently, but abundantly, and so teach and warne themselues mutually.*

u Col. 3. 16.

x *Hieronym. in 3. Colos.*

3.

But thirdly, where he seemeth to tye the *proportion of faith to the Church, & not to the tenor of the Scriptures*, I maruell how hee dare so swarue from the Scriptures, which [y] all the *Fathers* call, *The Ecclesiasticall Rule* both *of faith and manners.* For what is this *analogie, or proportion of faith*, but [z] the true agreement which one part of the Scriptures hath with another, to make vp *one faith*? *Fides*, [a] saith TERTVLLIAN, *in regula posita est*; *Faith is placed vnder a rule*, to wit, of Law and Gospell, that it should not depend vpon Man, but vpon God; and that it should be made knowne by it owne onely principles, which are the Bookes of Canonicall Scriptures, the onely best and Authentique [b] Witnesses of *Iesus Christ, the* [c] *Author and finisher of our faith.* As then the Lawgiuer is the best Interpreter of himselfe: so let God in the Scriptures haue the place both of Text and of glosse, [d] that *he may be iustified in his sayings, and cleere when he is iudged.* For, [e] *ostensiones quæ sunt in Scripturis*

y *Clem. Alex. lib. 6. Strom. August. lib. 2. contra Cresconium Grammatic.*

z *Vid. Hyperium lib. 2. de Theol. cap. 35.*

a *Tertull. lib. de præscript. aduer. hær. cap. 14.*

b John 5. 39.

c Heb. 12. 2.

d Psal. 51. 4. Rom. 3. 4.

e *Irenæus lib. 3 aduers. hær. c. 12.*

ris, non possunt ostendi, nisi ex ipsis Scripturis, saith IRENIE: *Doctrines in Scriptures cannot be declared but out of the Scriptures.* Whereupon [f] *Tertullian* thus cutting off all customes or prescriptions which seeme vpon pretence of antiquitie to derogate from truth, cryeth out, *Exurge Veritas*; Arise vp, Truth; *& quasi de patientiâ erumpe*, and breake forth out of thy patience: *nullam volo consuetudinem defendis*; I will not haue thee to maintaine any custome: *Ipsa Scripturas tuas interpretare, quas consuetudo non nouit*: Doe thou interpret thy Scriptures, which custome hath not knowne: *si enim nosset, nunquã esset*: for if it had knowne them, it would neuer haue beene.

[f] *Tertull. lib. de veland. virgin. b. cap. 3.*

Therefore, notwithstanding these cauils of an hellish Locust, wee haue now two tryed meanes, whereby we may finde out good and bad Ministers, Gods Spirit, and Gods Word, which of themselues were sufficient, if our strength were answerable: but seeing we are weake to weild such weapons without some helpe, therefore God hath giuen, and good men haue obserued three other good, yet secondary meanes, by which, together with the Spirit, and the Word, we may quickly discerne betweene good and bad Guides. And the first of these, which is the third in order, is, as we noted, *the summe of their calling described* vnto vs in holy Scripture, first, in their Ingresse: secondly, in their Progresse: thirdly, in their Constancie and true perseuerance.

3. Meanes.

Their Ingresse is by a lawfull calling from God, as [g] *a man can receiue nothing, except it bee giuen from aboue*, and that both inwardly and outwardly: Inwardly,

1.

[g] Iohn 3. 27.

wardly, by ſpeciall endowment of abilitie, and willingnes, wrought by Gods Spirit in their honeſt education, or trayning vp to learning, vpon the certaine conſcience of which fitnes, they may as lawfully craue admittance, as *Ahimaaz* did of *Ioab*, h *to runne vnto* DAVID; otherwiſe not, leſt they proue but either bold intruders, or vnconſcionable vndertakers of ſo honourable a Calling, which they cannot diſcharge, as there are too many now adayes blue coates turned to blacke, who make the Miniſterie the laſt remedie or meanes of maintayning themſelues, to verifie our old *Engliſh* Prouerbe, *When hee is good for nothing, then make a Prieſt of him.* But *who is ſufficient*, i ſaith the Apoſtle, *for theſe things?*

h 2.Sam.18.22

i 2.Cor.2.16.

Well. To his inward indowments hee muſt outwardly bee ordayned, and put apart vnto that great Worke, by the *laying on of hands*, as were k *Saul*, and *Barnabas*, l *Timothie*, and other m *Presbyters in Creete*, by *Titus*. For this good order is a neceſſary let and ſtop againſt all *Ieroboams* n Prieſts, who being of the *baſeſt people*, commonly without both learning and honeſtie, *would conſecrate themſelues for Prieſts of the high places*: as at this day, *Swenckfeldians*, *Libertines*, *Anabaptiſts*, *Browniſts*, *Familiſts*, and ſuch other addlebrayned and idle *Illuminates* preſume to doe, without any ordinary calling or appointment of their Superiours, like o thoſe *prophets*, which *ranne when God ſent them not.* But forward.

k Act 13.3.
l 1.Tim.4.14.
m Tit.1.5.

n 1.Reg.13.33

o Ierem.23.21.

2. The Progreſſe of a good Guide is, when to his vttermoſt hee ſeriouſly laboureth to performe all thoſe duties of his Office requirable at his hands, as they

they are ſet downe in many places of holy Scriptures, eſpecially in 1. *Tim.* 3. and *Tit.* 1. where, as *Chryſoſtome* well [p] obſerueth, *what hee ſpeaketh of one, agreeth vnto all*, that are good Guides.

But who ſhall examine this? *Not the people*, ſaith [q] STAPLETON, *they being but ſheepe; but other Shepheards, or the whole Company and Communitie of Prieſts, and eſpecially the head of the Shepheards, Chriſts Vicar on earth muſt iudge and know this.*

But I anſwere: Firſt, that if by Chriſts Vicar hee meane the *Pope*, he beggeth a queſtion that will not bee granted, ſince the *Pope* is neyther the Vicar of *Chriſt*, but [r] *Antichriſt himſelfe*, neither hath he more power or authoritie to make this ſcrutinie, then any other Prelate, ſince, as in [s] *Cyprians* iudgement, *the other Apoſtles were equall to* PETER. So in [t] *Auguſtines* opinion, other Biſhops in their Dioceſſes haue as great power and authoritie to iudge of their inferiours, as hath the *Pope* in his place, it being the Decree [u] of the *Councell* of *Carthage*, that *none ſhould call himſelfe a Biſhop of Biſhops, or by a tyrannicall manner force his fellowes to a neceſſitie of obeying, ſince euery Biſhop, according to the licence of his liberty and power, hath his owne iudgement.* Secondly, that the cenſure *Eccleſiaſticall*, which either *Prieſts* in a Councell, or *Biſhops* in their Conſiſtorie, may lawfully giue of Miniſters according to the *Apoſtolike* rules, and Canons *Eccleſiaſticall*, is no let or hinderance to priuate men from their ſecret examination, and tryall of good or bad Miniſters, by comparing their doctrine and liues with the Word of God, for their owne priuate

p *Chryſoſt. hom. 10. in 1. Tim. 3.*

Ob.

q *Stapleton vbi ſupra.*

Sol.

1.

r *Vid. Sermon in 1. Ioh. 2. 18. 19. 20.*

s *Cyprian. de Vnitate Eccleſiæ*

t *Auguſt. lib. 2. de baptiſ. cap. 2.*

u *Concil. Carthag. 1. apud Cyprian. & Auguſt.*

2.

quiet, and good satisfaction, they being bound [x] to *flee the Wolfe*, and discouer the [y] Thiefe as much as they may. For as in the Law, *euery* [z] *mans hand was to be stretched out* against the *Intiser* vnto Idolatry; so are we all in the Gospell, bound by our faith and loue in Christ, [a] *to detest* with execration *all those*, be they *Ministers or people*, who *loue not the Lord Iesus*: as euery one, who will but examine the state of the *Popish Clergie* by the *Apostles* rules, shall finde that they haue good cause to flee such, both Heretikes and Hypocrites, who swarue so farre, both in their doctrine and in their liues, from, not onely the rules of the blessed *Apostle*, but also from their owne Canons, which I neede not produce, being freed from that labour, by the diligent and most godly paines of diuers most worthy and reuerend Diuines of the Reformed Church, as yet not answered by any *Papist*, referring all who heare me, to the reading of [b] *Beza*, [c] *Hemingius*, [d] *Binder*, and our owne good Countreyman, the most painefull searcher of truth, [e] Doctor *Willet*.

3. Lastly, Constancie and perseuerance is a great marke of a good Guide, when we finde, that neither Honours nor age will, and doth withdraw him from his former paynes, as he is exhorted to *bee* [f] *faithfull to the death, and to* [g] *hold that hee hath, that no man take his Crowne*, since *he* [h] *that endureth to the end, shall bee saued*. For albeit hee cannot, being olde, endure so much labour, as he tooke when hee was young; yet must he *pro virili* imploy himselfe as much as he can, both for the full discharge of himselfe, and encourage-

x Act. 20.32.
y Iohn 10.3.
z Deut. 13.4.
a 1.Cor.16.20
b *Beza. Confess. cap.7.*
c *Heming. in Antichrist. machi.*
d *Binder, cap. 13. Theolog. Scholasticæ.*
e *D. Willet. in Synops. Pap. pa.143.144.&c.*
f Reuel.2.10.
g Reuel.3.11.
h Matth.10.22

ragement of others, who by his graue example will, if Grace be in them, be prouoked to paines. [i] *Happie is that man, whom his Maſter, when hee commeth, ſhall find ſo doing: and happie thoſe people, who are bleſſed with ſuch a Guide, that leadeth them to life.* [k] *They ſhall ſhine as the firmament, and bee as the ſtarres for euer and euer.*

i Luke 12.43.

k Dan.12.3.

Now the fourth meanes of ſearching and finding out a good Guide from a bad, *is the teſtimonie of the ancient Fathers*, whom wee are to reade, that from them we may fully perceiue what was the tenour of the Faith in the Primitiue Church, and examine how theſe Teachers agree thereunto. *For remooue not,* [l] ſaith SALOMON, *the ancient Land-marke, which thy Fathers haue ſet*, that is, as [m] BEDA, [n] SALONIVS, *and* [o] *all our Interpreters* doe expreſſe the *Allegorie*; *tranſgreſſe not the limits of faith, which the Catholike Doctors haue ſet downe from the beginning*: becauſe *no* [p] *man hauing drunke olde Wine, ſtraightwayes deſireth new: for he ſaith, The olde is better.*

4. Meanes.

l Prou.22.28.

m *Apud Hieron. in appendice.*

n *Tomo.2. Orthodograph.*

o *Lanater. Mercer. Remus, Wilcockes, &c.*

p Luke 5.39.

Ob.

But this meanes is common, and challenged by the *Papiſts*, as making moſt for them, who ſeeme to hold moſt of the ancient Fathers, whom they vſually alledge for maintenance of whatſoeuer they hold, yea, compiling whole Volumes, only ſtuffed with ſayings of ancient Doctors, as [q] *Torrenſis*, [r] *Caniſius*, and [s] *Coccius* haue gathered.

q *In Aug. Confeſſione.*

r *Caniſ. in Catech. ſmo M.*

s *Cocc. in Catholiciſmo.*

Sol.

Therefore to cleere the points of this preſcription, it ſhall not bee amiſſe for any who will try the Truth by the teſtimonies of ancient Fathers, as did that moſt Reuerend Father, and ſtrong Man of *Iſ-*

rael, [t] Bishop *Iewel*, to take these three Rules for his direction, in iudgement of Fathers: The first is, that *the Father alleaged, bee no Bastard*, that is, no counterfeite Worke foysted into amongst his other Bookes, by some coozening *Babylonish Marchant*, that vnder the name of such a good Father, it may bee more saleable, and of better admittance. For how many false Writs haue come forth of this kind, and are alleaged by craking *Coccius*, I neede not goe farre to finde; their owne [u] *Sixtus Senensis*, [x] *Baronius* and [y] *Bellarmine*, discouering more falsehood in this tricke, falshood in counterfeiting of Authours, then I list to rippe vp, seeing two helpes wee haue to discerne true Fathers from bastardly Brats, *viz.* [z] first, phrase or stile, secondly, matter or argument agreeing to their age and time. For euery Age of the Church had their seuerall Controuersies, which ministred occasion of writing to the Learned accordingly.

t *In his Sermon at Pauls Crosse, & in 26. Articl.*

1. *Regula.*

u *Sixt. Senens. lib. 2. Biblioth.*
x *Baronius passim in Annal.*
y *Bellar. lib. de illustr. scriptorib.*

z *Hieronym. lib. de scriptor illust. in Minutio Felice, & August. Epist. 48. & Hyper. lib. 4. Theolog. cap. 9. obseruat. 3.*

2. *Regula.*

The second Rule is, that wee must looke to the Edition of the Fathers Workes, that *they bee not corrupted and wrested to say more or lesse* then they say: For how wickedly the *Papists* haue of late yeeres, and yet, doe abuse the Writings of the ancient Fathers their *Index Expurgatorius*, and their *Copists*, as *Azorius* calleth them, doe too too manifestly demonstrate: that [a] being but a Table made by the *Inquisitors, of what they will haue put in, or taken out of any Authour*, (as appeareth by those fiue seuerall Editions in *Rome*, *Naples*, *Lisbone*, *Madril*, and *Antwerpe*, now of late to their vtter shame discouered:) these [b] being

a *Vid. Thom. Iames p. 4 cap. Mysteries of Index Expurgator.*
b *Vid. Azorium tom. 1. Institut. moral. lib. 1. cap. 21.*

ing certaine skilfull Writers of olde hands, ſet in the *Vatican* to copie out olde *Manuſcripts* into any hand, as neere the olde hand as may bee, by the direction of the *Maſter of the Palace, or the Cardinals of the Congregation*; in truth, thereby as it is iuſtly feared, *to make the Vatican Librarie*, which before times was accounted a *Treaſurie of true Bookes*, now a ſhop of ſhameleſſe ſhifts, whiles for olde good Monuments, wee ſhall finde foyſted into their ſeuerall Deskes, a maſſe of new baſe Miniments. But be the Fathers true, and truely printed, as the oldeſt print is beſt, and moſt voide of villanie:

Yet here wee haue a third Rule, *to examine the wordes of any Father alleaged, by theſe three ſeuerall Touchſtones*, the firſt whereof is the Word of God: for [c] *If any man preach any other Goſpell vnto you, then that ye haue receiued, let him be accurſed*: the ſecond is *the Orthodoxie or right iudgement in faith of the former Fathers*. For *that*, ſaith [d] TERTVLLIAN, *is the Lords and true, which is firſt deliuered: but that is ſtrange and falſe, which is afterward intruded*: the third *is himſelfe*. For,

3. *Regula.*

c Galat. 1. 8.

d *Tertullian. de præſcript. cap.* 31

[e] *Conueniet nulli, qui ſecum diſſidet ipſi:*

Hee will not agree with any, who varieth with himſelfe.

e *Auſonius in Catonis diſtichis.*

A great aſſurance then it muſt needs bee of credit to that Father, who is conſtant in his tenent, being agreeable to Scripture and his Predeceſſors, where [f] *a wauering minded man is vnſtable in all his wayes*. So that let them now boaſt as much as they pleaſe of the Fathers on their ſide; all their wordes are but

f Iames 1. 8.

winde; their Fathers being either Counterfeits, or corrupted, or not well agreeing to Scripture, to their Ancients, or vnto themselues, as if wee would examine all *Coccius* his Conclusions, wee could now proue as much, as the most famous *Thomas* & *Morton* hath declared against *Parsons* in the question of *Purgatorie.*

g *Vid. Doctiss. & pyss. D. Morton his Encounter. lib. 1. cap. 12.*

5. Meanes.

The fift and the last meanes of trying out good Ministers, *is conference with good men concerning those things, which we either heare spoken, or see done by Ministers.* For it is no tricke of a Busie-body, or Whisperer, but a godly care arising from zeale, lest wee should be through a light beliefe seduced into error, cunningly couched vnder soft and smooth tearmes: as [h] *Women are to aske their Husbands at home, if they will learne any thing:* and *the Spouse in the Canticles* is thus admonished, [i] *If thou knowest not, O fayrest among women, goe thy way forth by the footsteps of the flocke, and feede thy Kids besides the Shepheards Tents:* For this generall good counsell giuen to the Church by Christ, is fit (as say [k] *Nysseene* and [l] *Psellus*) for euery good soule in the Church, which being ignorant of her owne estate (albeit by *the* [m] *bloud of Christ being cleansed from all her sinnes,* she is made of a black, *a comely creature;*) must follow the counsell of Gods faithfull Children, *who are* [n] *his flock & sheep of his pasture, walking* [o] *from strength to strength in this vayle of miserie, till they meete with God in Zion:* because (as saith P GREGORIE,) *Whiles shee neglecteth to imitate euery wise man, shee followeth reprobate acquaintance, whom foolishnesse hath made like vnto brute beasts.*

h 1. Cor. 14. 35

i Cantic. 1. 7.

k *Gregor. Nyssen. orat. 2. in Cantica.*

l *Psellus apud Theodoretum in Cantic.*

m 1. Iohn 1. 7. Marke.

n Psal 100. 3.

o Psal. 84. 7.

p *Gregor. Magnus in 1. Cantic.*

Wherefore

Wherefore to helpe out of this errour, ſhee muſt bring her *Kids*, that is, as [q] all interpret, her vncleane thoughts and inordinate affections, *beſides the Shepheards Tents*, that is, to that order which the Church by her Miniſters will preſcribe.

For this is the fruit of ſpirituall communication, that as knowledge aſcendeth: ſo loue deſcendeth, when Superiours moſt tenderly reſpect their Inferiours, to guide them in the way; and Inferiours by obedience grow vp in true knowledge, as good ground by ſweete dewes are cheriſhed for growth. For [r] *the eare that heareth the reproofe of life, ſhall abide amongſt the wiſe.* And thus we haue the fiue ſeuerall meanes for tryall of Guides, which notwithſtanding, the carping Cauils of *Stapleton* and others, are as an hedge on euery ſide ſet double, to keepe vs within the ring and compaſſe of ſauing Truth, againſt all Errours broched by men of a reprobate minde, whom as we may fully try by theſe meanes: ſo ſhall we plainely know by their proper markes.

For the markes by which we know them, are *the fruits* which come from them, as our Sauiour forewarned, [s] *Yee ſhall know them by their fruites.* Theſe bring forth fruits, though bad and blaſted, like *the* [t] *Vine, which brought wilde grapes*; and *the bad tree yeelding only corrupt fruite: for of* [u] *thornes men doe not gather figges, nor of a bramble buſh gather they grapes*, ſaith our *Sauiour*, alluding to that common prouerbe thus expreſſed by *Theognis*.

[x] οὐτε γαρ ἐκ Σκιλλης ῥόδα φύεται, οὐδ' ὑακινθος.
Non etenim è ſcilla Roſa naſcitur aut hyacinthus.

q *Tres Patres, Theodorit, Pſellus, Nyſſe. Grego. Barnardus, Beza, Mercer. Guilel. Thomſon, &c.*

r Prou. 15.31.

The ſecond Anſwere of the Markes.

s Matth. 7.16.

t Eſay 5.4.

u Luke 6.45.

x *Theognis in Epicis.*

Ad

Ad ſemen nata reſpondent, ſaith [y] *Seneca*; *Euery ſeede hath his owne bodie*, ſaith the [z] *Apoſtle*: *Wickednesſe proceedeth from the wicked*, ſaith [a] *Dauid*. So that from a blinde guide we cannot expect any curious conceit, or profitable performance of neceſſary duties; that which they bring forth as the beſt fruite they haue, by which they may be knowne from other men, being bad and baſe, moſt vile and villanous, whether we reſpect their doctrine, or their life. For [b] all learned men, whom I haue ſeene vpon the Goſpells, thinke theſe two to be the fruits & marks by which good Miniſters are knowne from the bad, and their thoughts are grounded vpon good reaſon, ſince both Doctrine is tearmed *the* [c] *fruite of lips*, which *God createth to good mens peace*, as he ſaid, [d] *Loquere vt videam*, *Speake*, *that I may know what is in thee*: for [e] ἀνδρὸς χαρακτὴρ ἐκ λόγου γνωρίζεται *a mans faſhions are known by his ſpeech*: and life or actions are, if they be good, called [f] *fruits of righteouſneſſe*, as ſinnes are called [g] *fruits of the fleſh*. Now then firſt for the *doctrine* of bad Miniſters, it is knowne to be wicked by its both *vnheard-of newneſſe*, & *inbred naughtineſſe*. The newneſſe of their doctrine is found out by the late ſowing thereof: for when [h] the good Huſbandman had ſowne his good ſeed, then came the enuious man by night (*as* [i] *he that doth euill, hateth the light*) and ſowed the tares. *In omnibus veritas imaginem antecedit*; *poſtremò ſimilitudo ſequitur*, ſaith [k] *Tertullian*; that is, *In all things truth goeth before the image thereof, afterward followeth the reſemblance*. For *præcedunt Creatoris bona*, ſayeth [l] *Chryſologus*, *the Creatours good things goe*

y *Senec. Ep. 87.*
z 1. Cor. 15. 38
a 1. Sam. 24. 14

b *Vid. præcipuè Aquinat. in Catena & Marlioratum. Maldonat. Toſſanum, Piſcatorem & Stellam in Luc.*
c Eſay 57. 17.
d *Socrates apud Diog. Laertium*
e *Meander in Senarys.*

f Philip. 1. 11.
g Gal. 5. 20.

1. Marke.

h Math. 13. 25.
i Iohn 3. 20.
k *Tertull. de præſcript. aduerſ. har. cap. 29.*
l *Petrus Chryſologus Ser. 96.*

goe before: *mala Diaboli post sequuntur: the bad things of the Deuill follow after; vt malum, quod est ex Diaboli, sit accidens, non natura; that the euill, which is of the Deuill, may be an accident, and no substance.* The naughtinesse of the same wil be euidently perceiued by these seuerall contents, since as *Theodorite* [m] well obserued out of his owne great experience, *Impia & execranda dogmata per se sufficiunt ad suum patrem ostendendum: impious and cursed doctrines are sufficient of themselues to shew their father*, who is the Deuill, whiles they breathe & belch out either blasphemies against God, as in [n] *Atheisme, Græcisme, Iudaisme*, and heresies about the *Trinitie*, and *Christs Incarnation*, or iniuries against men, as *Turkes* by [o] *Mahomets doctrine*, maintaine *murders* and *reuenge*, or *impuritie* and *vncleanenesse* in themselues, as *Casa* [p] the *Popes Legate* in *Venice*, and B. of *Beneuentum*, most wickedly commended vile *Sodomitrie*, verifying hereby the words of the [q] Apostle, *Vnto the pure, all things are pure, but vnto them that are defiled, and vnbeleeuing, is nothing pure, but euen their mind & conscience is defiled: they professe that they know God, but in workes they denie him, being abominable, and disobedient, and vnto euery good worke reprobate.* Therefore sayth S^t. *Augustine*, [r] *It is no great matter then to discerne him* (that is, a malignant spirit) *when he shall come, or bring vs to those things which are against good manners, or the rule of faith, for then he is easily discerned of many.* But to passe from this note of Doctrine, their life is to be looked to; which will be found quickly to be most wicked and altogether dissonant or disagreeing to the profession

2.

m *Theodorit. lib 3. Iar. fab. in præfat.*

n *Vid. Epiphan. lib. 1. Panary.*

o *Vid. Alcoran. Azoar. 8. & Knoll. Turk. hist.*

p *Sleidan. Comment. lib. 21.*

q Tit. 1. 15, 16.

r *August. lib 12 de Gen. ad lit. cap. 14.*

2. Marke.

sion of a good Christian, by their habit, and their acts. Their habit by our Sauiour [f] is noted to bee two-fold, first, outward, secondly, inward. The outward habit is (ἔνδυμα προβάτων) *sheepes clothing*, which is to be taken or vnderstood two waies: First, historically, for the vsuall garment of the true Prophets, who were wont to weare [t] *a garment of haire*, such as [u] *Eliah* and other Prophets vsed, [x] to expresse their repentance and sorrow for sinne; whose fashion false prophets tooke vpon them, that thereby they might the more easily *deceiue* simple people; albeit some good men did well finde them out, as *Herodes* [y] of *Athens* discouered that counterfet *Philosopher*, when he said, *Video barbam & pallium; Philosophum nondum video*: *I see a beard, and a cloake, but as yet I see not a Philosopher*: For [z] as *the Asse in the Lyons skinne by braying monstrously feared all other beasts, but the Lyon, who knowing him, mocked him therefore*:

So,

Virtutis expers verbis jactans gloriam,
Ignotos fallit, notus est derisui;

That is, as we may turne to meeter,

A man that valour wants,
boasting in words of prowes,
Deceiues strangers, but those
him mocke, who him best knowes.

Secondly, morally, and so either for the outward profession of a Christian, as *Tertullian* [a] calleth it, *Christiani nominis extrinsecus superficiens, The outward face*

f Matth. 7.16.

1.

t Zach.13 4.
u 2 Reg 1.8.
x *Pet. Martyr in 2.Reg.1.*

y *Gell.lib.9.c.2*

z *Phædrus lib.1 fab. Æsop. fab.11*

a *Tertull. de præscript. cap.9.*

face or ſhew of a Chriſtian, ſuch as thoſe, *who* [b] *come neere to God with their mouthes, but are farre from him in their hearts, hauing* [c] *a ſhew of godlineſſe, but denying the power thereof*: or for an outward ſhew of *godlineſſe* in many good Works, as Praier, Faſting, & Almſdeeds, when yet they are corrupted *with naughtineſſe of life*, as *Chryſoſtome* [d] expoundeth it. For, ſaith our *Sauiour*, *Many will ſay to me in that Day, Lord, Lord, haue wee not prophecied in thy name? and in thy name haue caſt out Deuils? & in thy name done many wonderfull workes? And then will I profeſſe vnto them, I neuer knew you.* For why?

b Eſay 29. 13.

c 2. Tim. 3. 5.

d *Chryſoſt. in Mat. homil. 24. & Opere Imperfect. homil. 19.*

2.

Their inward habit is [λυκοὶ ἅρπαγες] *rauening Wolues*, as the *Apoſtle* [e] calleth the *Aſiatike Heretikes, grieuous Wolues, not ſparing the Flocke*, yea, euen as *Zephanie* tearmeth wicked Iudges, [f זאבי ערב] *Wolues of the Euening*, for their craft, and for their crueltie: their craft, both in calling the ſheepe from their folds, by rents and ſchiſmes, as it [g] *was the manner of ſome in the Apoſtles time*, and in driuing them into Deſarts, and Woods, by Hereſies, as *the* [h] *ſpirit wandring in dry places*: their crueltie, in ſpoyling their Nouices by preiudice, both of ſharpneſſe of vnderſtanding, and of freedome in will, ſince by Heretical Tyrannie they are both [i] *ſpoyled through philoſophie and vaine deceit, after the tradition of men, after the rudiments of the World, and not after Chriſt*, and [k] *excluded through their iealouſie to affect them only*. So that it is no maruaile, if Chriſt and his Apoſtles reſemble theſe Seducers thus finely habituated [l] *to whited Tombes, and painted Sepulchres*, [m] *to Wels without water*, [n] *to Cloudes without raine, to Trees without fruit, twice dead*

e Act. 20. 29.

f Zeph. 3. 3.

g Heb. 10. 25.

h Matth. 12. 43

i Coloſſ. 2. 8.

k Galat. 4. 18.

l Matth. 23. 27

m 2. Pet. 2. 17.

n Iude 12.

2. *dead and plucked vp by the rootes.* And yet their acts are farre worse then their habit, as we may find easily by taking a view either of the manner of their doings, or of their end and scope. For the manner of their actions is not open, but secret; not plaine, but subtill; nor direct, but wholly consisting vpon crooked and broken passages, as we reade of the [o] cunning trickes of *Eusebius Nicodomedensis*, and other *Arians*, to bring themselues in fauour with Emperours, and to put downe *Athanasius*, who yet by Gods protection, *was* [p] *a defenced Citie, an iron pillar, and brazen wals against the whole Land.* Surely, [q] *it is a shame to speake of those things, which are done of them in secret.* For looke into the end, whither they ayme; and see, if what they doe, doe not wholly tend, either to pride, *by* [r] *speaking euill of those that are in authoritie, or to crueltie, that* [s] *they might glory in the flesh* of their seduced Nouices, or to the maintaining of fleshly filthinesse, as they [t] *that liue in the flesh,* [u] *whose god is their belly, whose glorie is in their shame, who mind earthly things.* Surely [x] *hatred may bee couered by deceit, but his wickednesse shall be shewed before the whole Congregation.* Heretikes and Hypocrites must needs be like their Master the Deuill, [y] seeme *Angels of light, and Ministers of righteousnesse:* For as *Leo* the first did well note, [z] *Non possent veras, & simplices oues fallere, nisi Christi nomine tegerent rabiem bestialem:* They could not deceiue the true and simple sheepe, vnlesse they should couer their beastly rage with the Name of Christ. Yet [a] φέγγος μὲν ξυνετοῖς, ἀξυνετοῖς δ' ἐρεβὸς: what is darke to the simple, the Learned find to be light and cleere.

o *Socrat. lib. 2. Eccles. hist. cap. 10. 21. 22. &c.*

p Ierem. 2. 16.

q Ephes. 1. 12.

r 2. Pet. 2. 10.

s Galat. 6. 12.

t Rom. 8. 5.

u Philip. 3. 20.

x Prou. 26. 28.

y 2. Cor. 11. 14

z *Leo. 1. Ser. 5. de ieiun. x. mensis.*

a *Lib. 2. Græc. Epigr. & Hadrian. Iunius in Adag. titulo, Perspicuitas.*

cleere. Those meanes and these markes doe not only discouer the forepast Heresies in the time of the Primitiue Church, according as [b] *Philastrius*, [c] *Epiphanius* [d] *Augustine*, [e] *Theodorite*, [f] *Nicetas* and [g] *Harmenopulus* haue compiled their Catalogue: but also doe reueale with open cry to men of iudgement and vnderstanding, who are, and where lye the false prophets, and false teachers, euen the Heretikes of our time.

For by these markes, to make some Application vnto those who are guiltie, tell me, I pray you, who are they that stiffely maintayne new and naughtie doctrine? are they not [h] *the Locusts of the bottomles pit, issuing by swarmes out of the smoke which darken the ayre*? I meane those Monks and Friers, the Popes graund Merchants, whose doctrine, howsoeuer it carry the title of true Diuinitie, is a [i] *doctrine of Deuils*, new, and naughtie. New, as those points doe demonstrate, of the *Popes Supremacie* ouer Christian Princes, and of *Transubstantiation*. For that, by [k] *Bellarmines* owne confession, was not generally receiued in the Church of *Rome*, till *Hildebrand* brought it in, whom therefore hee maketh his first Authour of *Italie* to maintaine his tenent against Doctor *Barkley*: but the time sheweth it new, being in the veere of Christ, 1076. and the Authour to be deuillish, [l] *confessing vpon his death-bed, that hee stirred vp that wrath and hatred against mankind, by the Deuils perswasion*. And this conceit, for maintenance of the reall bodily presence of Christ in the Sacrament, was but a priuate opinion of some misse-

led

b *In Catalog.*
c *In Panario.*
d *Tom 6. lib. ad Quod vult.*
e *Lib. 4. har. fabular.*
f *Lib. 4 & 5. thesauri.*
g *Lib. 10. tom. 1. Iur. Græco Romani.*

The Application of the Answere.

I.

Doctrine.

h Reuel. 9 3.

i 1. Tim. 4. 3.

I.

k *Bellar. lib. contr. Barkleyum cap. 1. Vid. Reuerend. Patrem Episc. Roffensem, lib. 1. de potestate Principis in temporalib. ca. 2.*
l *Apud Sigebertum Gemblac. An. Dom. 1085. & Florent. Wigor. Anno 1084.*

led Doctors, through the vanitie of *Philoſophie*, ſuch as [m] *Damaſcene*, [n] *Theophilact*, and [o] *Peter Lombard*, the moſt ancient of which liued 700. yeeres after Chriſt, till the Councell of *Lateran*, vnder [p] *Innocentius* the Third, in 1215. yeere after Chriſt, when [q] it was decreed to be generally holden as an Article of their faith; and ſo from that time hath beene defended by their Schoole-Diuines, onely by *Logicall* tricks vpon the wreſted grounds of *Philoſophie*.

Naughtie, as appeareth, firſt, by their blaſphemie againſt *Chriſts ſole Prieſthood*, when they ſay, [r] *that the Prieſt* in the Maſſe *offereth a ſacrifice propitiatorie for quicke and dead*: for then did not [s] *Christ by one Offering conſecrate for euer them that are ſanctified.*

Secondly, by their injurie againſt Chriſtian Princes, whom they, not onely depriue of due Soueraigntie, but alſo expoſe, to the open violence of butcherly Villaines, ſuch as [t] *James Clement*, *Iohn Caſtell*, and *Raualiac*, when they dare to [u] maintaine *it to bee lawfull to kill a Prince, whom they thinke but in their minds, to oppoſe himſelfe to the Romiſh Synagogue*, when *Dauid* [x] ſaid, *Who can ſtretch forth his hand againſt the Lords Anoynted, and be guiltleſſe?*

Thirdly, by their vnchaſte and filthy faſhions, decreed, and defended: as, their [y] *preferring of Virginitie to Marriage, which they ſticke not to terme a life in the fleſh: their forbidding of Wedlocke to Prieſts; and their allowance* [z] *of a Concubine vnto him in ſtead of a Wife*; when the *Apoſtle* telleth them, that [a] *Marriage is honourable in all, and the bed vndefiled: but Whoremongers and Adulterers God will iudge.* But what neede I

tippe

m *Damaſcen. lib. 4. Orth. fid. cap. 4.*
n *Theophilact in Mat. 26.*
o *Lombard lib. 4. diſt. 8. tit. D.*
p *Vid. Platin. in Innocent. 3.*
q *Gregor. Decretal lib. 1. tit. 1. Can. 1.*

1.

r *Concil. Trident. Seſſ. 22. cap. 2.*
s Heb. 10. 14.

2.

t *Vid. French. Inuentorie.*
u *Marian. lib. 1. cap. 6.*
x 1. Sam. 26. 9.

3.

y *Syricius Ep. 1 Decretal. apud Binn. tom. 1. Concil.*
z *Apud Gratian. diſt. 34. Can. 5.*
a Heb. 13. 4.

rippe vp more of their Doctrines? As [b] *Leo* ſaid of the *Manichees*: ſo cannot I but ſpeake of them; *What is prophane in the Pagans, what is blinde in carnall Iewes, what is vnlawfull in the ſecrets of Art Magicke; and to conclude, what is ſacrilegious and blaſphemous in all Hereſies, this floweth into them, as into a certaine Sinke, with the growing together of all other filths.*

[b] *Leo vbi ſupra.*

2. Life.

For now to looke a little into their liues; Are they not ſo habituated? and doe not they act what wee before obſerued in all falſe prophets?

1.

What is their habit, either outward, but *ſheepes clothing*; or inward, but the qualities of *rauening Wolues*?

1.

The ſheepes clothing ſhineth on them, whether wee ſhall feele it *Hiſtorically* or *Morally*. For Hiſtorically, If wee take it for Prophets garments, taken vp by Counterfeits, we need goe no further to ſearch, then into the *rules* and *practice* of the ſeuerall Orders of their Monkes, amongſt whom ſome vſe Cowle and coat, in colour, blacke, as [c] *Benedictines* and *Auguſtinians*; white, as *Carmelites*; blue, as *Bon hommes*; grey, as *Franciſcanes*; or a white coat vnder, with a blacke Rochet vpper, as the *Dominicanes*; or, laſtly, a *Philoſophers Cloke*, as goe the *Ieſuites*, who yet play the turne-coates into all kinde of faſhions for their owne aduantage. For albeit, [d] neither *Baſill*, nor [e] *Benedict*, nor [f] *Francis*, ſet downe any other preſcription for their Monks apparrell, then to be fit to *couer their nakednes, and keepe out cold, with as little coſt as may be*: yet their Schollers here offend, not onely in coſtlineſſe of ſtuffe, but alſo in putting a neceſſity

[c] *Polydor. lib. 7 de Inuentor. rerum, cap. 2. & 3. atq; Rodolph. Haſpinian. lib. 6. de Orig. Monach. cap. 2. 3. 12. 29. & 66.*

[d] *Baſil. Regul. cap. 12.*

[e] *Benedict. Regul. cap. 55.*

[f] *Franciſc. Regul. cap. 2. & Hieronym. à Polit. in expoſit. Reg. cap. 2.*

in their fashion, euen vnto saluation, expressely opposing themselues, not onely to Scripture, which accounteth [g] *all things lawfull to them that are free in Christ*, but also to the Fathers in the *Councell at Gangra*, [h] accursing those who put *more holinesse in pallio quàm in birrò*, that is, as [i] most learned men expound it, *in a long Cloke, then in a short.* For Pope *Cælestine* [k] adiudged such as so thought, *to attend rather to superstitious worship, then to puritie eyther of minde or faith*: because we Priests *are to bee discerned from the people, and from others*, doctrinâ, non veste, *by doctrine, not by garment*: conuersatione, non habitu, *by conuersation, not by habit*: mentis puritate, non cultu: *by purenesse of minde, and not by outward ornament.* Cucullus non facit Monachum; *A Cowle makes no Monke.* But if wee vnderstand this sheepes *clothing* morally, eyther for the outward Profession of a Christian with *Tertullian*, or for the outward Works of Christianitie with *Chrysostome*, then *Papists* are portraied out vnto vs more fully, since, first, none make a fairer shew in Christian Profession then they, who yet most prophane it, crying still, [l] *The Church, The Church*, as the Priests of *Ierusalem* said, [m] *The Temple of the Lord, The Temple of the Lord*, when as the Priests made the House of the Lord [n] *a denne of Theeues*, and *an house of Marchandize*: So these haue turned their Church into [o] *Babylon*, [p] *Ægypt*, and *Sodome spiritually*; in that, as the *Prophet* said, [q] *The holy Citie is become an Harlot.* Secondly, none boast more of good Works then they, who make them to *be* [r] *meritorious*, and precisely prescribe them accor-

ding

g 1.Cor.6.12.

h *Concil.Gangrens. Can.* 12.

i *Iunius in Tertull de pall.cap.*1 *& Binnius in* 12 *Canon.Concil. Gangrens.tom.* 1

k *Cælestin.*1. *in Ep.Decret.* 2. *ad Episc. Narbo. cap.*1.

l *Harding. in Apolog cap* 1. *diu*[illegible].1 *& Coster. Apolog. part.* 3.*cap.*2.

m Iere.7.4.11.

n Math.21.13.

o Reuel.7.5.

p Reuel.11.8.

q Esay 1.21.

r *Concil.Trid. Sess.*6.*Can.*32.

ding to their owne rules, and not to Christian libertie, as wee finde in their Bookes of these their three great good workes in particular, as first, *almes*, which [f] they hold *may be lawfully giuen of goods ill-gotten, by Theft, Simonie, Bawderie, &c.* when [t] God forbiddeth *the hire of an Whore, or the price of a Dogge to be brought into his House*: Secondly, *fasting*, which they put, partly, in the [u] *obseruation of dayes, according to the* [x] *rudiments of the World*: and partly, in the abstinence of one meate more then other, when *they* [y] *should not pollute what God hath purified.* Thirdly, *prayer*, which they tye vnto time, which they most superstitiously tye both to a certaine time in their [z] Canonicall houres, when yet the Scripture wisheth vs [a] *to pray continually*, (they neither keeping their houres, as they seeme, but thinking it sufficient [b] to iumble vp and mumble all their Prayers in the forenoone for the afternoone-tyde;) and to a set [c] number of *Pater nosters, Aues, and Creedes*, repeated by the direction of Beades in an Heathenish [d] *Battologie, Pharisaically* [e] *deuouring Widdowes houses vnder colour of long Prayers.*

So cunningly can they collogue, and vnder sheepes clothing, hide *wolvish rauenousnesse*. For loe, both Craft and Crueltie in Papists! Craft, first, in compassing a *Nouice*, seduced to bee a *Recusant* from our *Christian* Communion, by setting him in the fore-front of some dangerous Schisme, such as the [f] *Iesuits* had of late against the *Secular Priests*, to their owne deserued ouerthrow, as [g] *an House or Kingdome deuided against it selfe, cannot stand*, (for *Babels* confu-

f *Bellar. lib. 3. de oper. in particul. cap. 9.*
t Deut. 23.18.
u *Bellar. lib. 2. de opvr. cap. 5. & 17.*
x Gal. 4.10.
y Act. 10.15.
z *Vide Breuiarium in Rubr. de hor.*
a 1. Thes. 5.17.
b *Grat. dist. 91. Can. 2. & Azor. p. 1. lib. 10 cap. 9.*
c *Vid. Molan. tr. 3. cap. 9. pract. theologiæ & the Manuell & Iesus Psalter.*
d Matth. 6.7.
e Matth. 23.14
2.
1.
f *Vid Watsons Quodlibets. q. 2. art 6.*
g Matth. 12.25

sion [h] must bee by diuision:) secondly, in keeping him in the desperate course of Hereticall obstinacie, by the iniunction of that exercise, which * *Iesuites* haue inuented to the vtter vndoing of many silly soules, and simple Gentles, who thinking all sooth that such men say, set Houses, Lands, Goods, and all, yea, euen their Alleageance vnto their Soueraigne, at sixe and seuen:

h Gene.11.11.

* *Vid. Watsons Quodlibets. q 3. artic.10.*

[i] *De vitio in vitium: de flammâ transit in ignem.*

i *Catalog. test. Verit. p.2. lib.20 pag.31.*

2.

Crueltie: first, in bereauing their Disciples of all true vnderstanding, [k] *by hiding the key of Knowledge*, that is, [l] by keeping the Scripture in an vnknowne language, forbidding all whatsoeuer Translations into vulgar Tongues, (and so by necessary consequence *the Rhemish Translation,*) whereas [m] *Euerie tongue must confesse Christ*: secondly, in captiuating their wils, by enforcing vpon their Consciences a consent to their doctrine whatsoeuer it be, [n] through implicit faith, that so they only may be the men of Learning and Truth; whereas CHRIST *willeth vs* [o] *to search the Scriptures*, in which we shall not only find *Christ*, but also the *Church*, [p] as Saint *Augustine* thinketh. And therefore seeing the outside seemeth so faire, and the inside is so filthie, we may conclude of a *Popish Rabbie* or Doctor, as of an vncased Hypocrite, [q] *The vile person shall be no more called liberall; nor the Churle said to bee bountifull.* For their acts discouer their habit too plainely, as appeareth, first, by their cunning conueyances to compasse wickednesse, happily, still discouered to their owne confusi-

k Matth.23.13

l *Concil. Trid. Sess. 4. Clem. 8. in Append. ad 4. in Indice lib. prohibitorum.*

m Esay 45.23. & Rom.14.11.

n *Bellar. lib.1. de Iustific. cap.7.*

o Iohn 5.39.

p *August. Ep. 166.*

q Esay 32.5.

on,

on, as their[r] often defeated Conſpiracies againſt Chriſtian Princes, eſpecially, the bleſſed Queene ELIZABETH, and our moſt gracious[s] Lord King IAMES; and godly Miniſters, as [t] Maſter *Luther*, Maſter *Caluin*, and diuers others doe verifie what *Eliphaz* ſaid of Gods great working, *he*[u] *diſappointeth the deuices of the craftie: ſo that their hands cannot performe their enterprize.* Secondly, by their ends and ſcope, well found out to their ſhame, in their euident iſſues to bee, Firſt, the maintenance of their pompous pride. For why elſe did the Pope ſo mainely ſtill reſiſt the *Emperour* his Soueraigne; as ſometime to depoſe him, as *Hildebrand* [x] did *Henrie* the Fourth; ſometimes to treade him vnder his foote, as *Alexander* [y] the Third, did *Fredericke Barbaroſſa?* Secondly, the embondaging and keeping vnder of all the World, as appeareth by their crueltie exerciſed both againſt their enemies, the godly [z] *Albigenſes, Waldenſes*, and the faithfull of Reformed Churches, which to their power they would vtterly ſubuert: and vpon their friends, whom they tye to as great obſeruance, as *Adonibezech* [a] did the ſeuentie Kings firſt lamed, then *fed vnder his table*. For they cut ſhort their power and iuriſdiction [b] by their *Popes Supremacie*; and feede [c] them with the crummes of ſuperſtitious Rites, to their ſmall comfort either of ſoule ſo vnſettled by diuerſitie of opinions, or of bodie ſo brought low by violent and ſtrict vſage. Thirdly, the fulfilling of their filthy luſts and pleaſures, too well knowne to the World, by their keeping of [d] *Concubines*, nourishing of Baſtardie,

r *Vid. vitam R. Elizabethæ.*

s In Powder Treaſon.

t *Vid. Act. & Monuments, & Bezam de vit. Caluin.*

u Iob 5.12.

2.

1.

x *Platin. in Gregor. 7.*

y *H. Mutius lib. 18. rerum Germanic.*

2.

z *Vid. Act. & Monuments paſſim & Iac. Vſſerium de Eccleſ. Occidental. cap. 8. 9. &c.*

a Iudg 1.7.

b *Vid. Brenia Paul. 5. ad Anglo-Papiſtas.*

c *Vid. Miſſale &c. Catechiſm. Vaux, &c.*

d *Platin in Alexand. 6. & Mantuan. lib. 3. Calamitatum & Arioſt. in 7. ſatyr.*

3.

vnder the name of Nephewes, keeping of Stewes in *Rome* and other places, yea, vsing of *Ganymeds*, and *Catamits*, and all such like *Sodomitrie*, whereof their owne Fauourites are the most liuely Witnesses, especially *Ariosto* in his excellent *Satyres*. Wherefore, deare Brethren, since by this direct application of the marks before giuen to all false teachers and blind guides, wee finde that Prouerbe prooued vpon Popish Prelates, and Preachers, which [e] *Athenæus* hath, * ἕπεται πέρκη μελανούρῳ. *Like will to like, as the Deuill said to the Collyer*; We here for our part haue good cause, first, to reioyce and prayse our good God for [f] *thus iudging the great Whore, which did corrupt the earth with her fornications*. For [g] *now the people which sate in darknesse, seeth great light: and to them which sate in the region and shaddow of death, Light is risen*; euen such as *many* [h] *Prophets and righteous Men desired to see, and did not see; God* [i] *in Truth, prouiding better things for vs, that they without vs should not bee made perfect*. Secondly, to lament the miserable estate of our Brethren in the flesh, *whose diuisions* cannot but bee to euery good man, as *Reubens* was to other Tribes, [k] *great thoughts of heart*; because this Schisme is not only a weakning of the whole bodie *Ecclesiasticall and Politicall* in this flourishing *Empire*, but also a most necessarie cause of certaine ruine and vtter vndoing of the parts disioyned, be they neuer so strong; seeing they are vnperfect by themselues, and drawne by Deluders out [l] *of their owne place, as a Bird from her nest, being in a snare,* [m] *led captiue by the Deuill at his will*. Thirdly, to endeuour a reconciliation of them to

e *Athen. lib. 7. cap 33.*
* *Perca sequitur sæpiam.*

1.

f Reuel. 19. 2.
g Matth. 4. 16.

h Math. 13. 17.
i Heb. 11. 40.

2.

k Iudg. 5. 15.

l Prou. 27. 8.
m 2. Tim. 2. 26

3.

to their Mother-Church, from whom they are rent like vnnaturall Baſtards, to ſucke the breſts of the *Babyloniſh* Whore. For it is the Law of *Charitie* to pull out of the ditch [n] *a loden Aſſe*, ſuch as all thoſe are, who [o] *haue no vnderſtanding, being blinded in Poperie*, and whoſe *mouthes muſt be held with bit and bridle, leſt they come neere vs*, to hurt vs either by ſecret Trecherie, or open Rebellion. Therefore as a good Phyſician, firſt gently prepareth by ſome moderate Potion, before he ſtrongly purgeth by violent Phyſicke his ſicke Patient; ſo our Magiſtrates and Miniſters, Gods *Superintendents* vnto this charge, are, firſt, to labour by all gentle meanes to winne theſe ſtray and wandring Wights, *in* [p] *the Spirit of meekneſſe*, ſince, [q] *a ſoft tongue breaketh the bone*; as Saint *Paul* [r] wiſhed *to come to the Corinthians, not with a Rod, but in Loue*. For it lighteneth, before it thundreth: God ſent his Prophets before hee ſent his Plagues: and all to ſee if they *would* [ſ] *repent of their ſinnes, that hee might repent of his puniſhments*. But if they bee ſo ſtubborne that warning will not ſerue, then draw out the Sword; You good Men of the *Sanedrin*, denounce by cenſure Eccleſiaſticall; and Yee Great Men of *Millo*, ſtrike home, and wound [t] *the hairie ſcalpe of euerie one that goeth on ſtill in his treſpaſſes*. For you muſt [u] *compell them by force of Law to enter*, you being Gods Lieutenants on earth, [x] *not to carrie the Sword for nought*. And therefore as Saint *Auguſtine* [y] concludeth; *Foris inueniatur neceſſitas: naſcitur intus voluntas; Outwardly let them find a conſtraint; and inwardly a good will or liking may grow in time*.

n Exod.23.5.
o Pſal.32.9.
p Gal.6.1.
q Prou.25.14.
r 1.Cor.4.21.
ſ Iere.7.25. & 18.16.
t Pſal.68.21.
u Luke 14.14.
x Rom.13.4.
y *Auguſt.Ser.* 33 *de verb.do.* cap.6.

For *the Spirit* z *bloweth where it liſteth*, on a *Saul the perſecuter*, on b *Baſilides the tormenter*, on c *Vergerius the confuter*, and ſo it may worke in thoſe who are brought to the Church by compulſion, that of d *Lyons, they may be Lambs*, of *Cormorants*, be made *Doues*, and of peruerſe Papiſts, by the preuenting and aſſiſting grace of God become perfect Proteſtants, willingly now renuing by true repẽtance, the couenant firſt made in their Baptiſme to Chriſt, who is their only *Teacher* and *Maſter*, as it followeth to be declared now in the *Inſtruction*, firſt vnto humilitie in the lowly ſeruant.

z Ioha 3.8.
a Act.9.5.
b *Euſeb lib. Eccleſ. hiſt.6. cap.4.*
c *Sleidan Comment.lib.21.*
d Eſay 65.25.

The third part.

I.

δ. IIII. *The Diſciple is not aboue his Maſter.*] e *Theophilact* expounding this place, vnderſtandeth it prouerbially ſpoken of any *Maſter*, and any *ſcholler*, becauſe *ſo long as they are ſchollers, they are inferiour to their Maſters, for when once they become better, they are no more their ſchollars*, as f πολλοὶ μαθηταὶ κρείττονες διδασκάλων: *many ſchollers are better then their Maſters*: But this interpretation is ſomewhat too generall, becauſe albeit it be true in euery Maſter and Scholler, as they are ſo *correlata*: yet the article here is ἐξηγητικὸς καὶ ἐμφατικὸς, declaring with an *emphaſis* or *vehemencie*, who properly is that Maſter, to wit, as g *Beda*, h *Strabus*, i *Stella*, and k the whole ſtreame of learned Interpreters haue deliuered, *Chriſt Ieſus* himſelfe noted by the article (τὸν διδασκάλον.) For ſo he applieth it to himſelfe; when vpon this very ſpeech he inferreth, l *If they call the Maſter of the houſe Beelzebub, how much ſhall they call them of the houſehold?* Yea, and he plainely auoucheth, m *one is your Maſter,*

e *Theophilact. in 10. Matth.24*
f *Apud Cic. lib. 9. Ep. fam. Ep.14*
2.
g *Beda in 6. Luc.*
h *Strab. in gloſſ. ordin.*
i *Stella in Luc.*
k *Aquin. in Catena. & Marlorat.*
l Mat.10 24.25
m Matth.23.8

euen

enen Christ: ὁ καθηγητης, the Doctor, or the Ductor, that Teacher, or that Leader of Israel, far surpassing those, who by a speciall commission from holy Iehoshaphat, [n] taught the people, and had the booke of the Law of the Lord with them; and went about throughout all the Cities of Iudah, and taught the people. They were sent out by an earthly Potentate, but he [o] came downe from the King of Heauen: They were directed by the booke of the Law: but he was that onely true [p] Lawgiuer himselfe; they went throughout all the Cities of Iudah only; but he preached the Gospell in all [q] Palestina, to wit, in Galile, and Samaria, as well as in Iudæa, only to gather into one folde [r] the lost sheepe of the house of Israel, to whom he was sent. So that his Disciples, be they neuer so well furnished with grace and power, either extraordinarie, as were [s] Apostles, Prophets, and Euangelists, or ordinarie, as Pastors, Doctors, and other good Christians had, and stil from him may haue, can neither be superiour, nor equall vnto him, who did but either send them as [t] Ambassadours in his stead, or call them as lost [u] sheepe into his folde. Wherefore hence wee learne a most certaine truth, that Christ Iesus was, is, and euer shall be the sole supreme Teacher, Leader, Head, and Master-builder of his holy Catholike Church, and of all and euery member therein conteined. For so Scripture, Reason, and Fathers doe demonstrate. Scripture vnder these two heads of places, as first, where he is called the corner stone prophetically by Dauid, saying, [x] The stone which the builders refused, is become the head stone of the corner. For our Sauiour [y] applieth it vnto himselfe, to the iust conuiction

n 2. Chro. 17. 6

o Iohn 16. 18.

p Iames 4. 12.

q Matth. 4. 25.

r Matth. 15. 24

s Ephes. 4. 11.

t 2 Cor. 5. 20.

u Luke 15. 4.

The Doctrine.

1. *Regula.*

1.

x Psal. 118. 22.

y Matth. 21. 42.

conuiction of the contemning *Iewes*: and S^t. *Peter* [z] feared not to vrge it before the *Elders* in the Councell, as the only pregnant place, to proue *Iesus* to be *Christ*; becau e *the* [a] *Gentiles* as the *Iewes* shall *trust in him, being* as S. *Paul* saith, *built vpon* [b] *the foundation of the Apostles and the Prophets, Iesus Christ himselfe being the chiefe Corner stone*, in whom *all the building fitly framed together, groweth vnto an holy Temple in the Lord.* Secondly, where he is intituled *the* [c] *Head ouer all things to the Church*, & *the* [d] *Head of the Church, as the man is of the wife.* For hereby is signified a full preeminence in regard, both of honour, since as the head is the chiefest part of the body naturall, so is *Christ the Head* [e] *of the body the Church, euen the beginning, the first borne from the dead, that in all things hee might haue the preeminence*, and of helpe which hee comfortably affordeth vnto al the other members of this his *mysticall body* whatsoeuer they be, by due ministration of spirituall grace, according to their seuerall necessities, that in him they may be full, and want nothing, as *all the* [f] *fulnesse of the Godhead dwelleth in him bodily, and we are complete in him, who is the Head of all principalitie and power.* For *whatsoeuer*, saith [g] *Ambrose, any thinketh great in any man, he shall finde more in Christ, because all haue from him, as members from the head, yet is he alwayes full*: like the Sunne euer shining, like the Sea alwayes flowing like the Fountaine euerlasting; [h] *beata pleno copia cornu: a blessed plentie from the* [i] *budding horne of saluation*, [k] *raised vp by the mightie God of Israel for vs in the house of his seruant Dauid.* Reason drawne from the proportion

z Act. 4. 11.
a Esay 11. 10. Rom. 15. 12.
b Eph. 2. 21. 22
c Ephes. 1. 22.
d Ephes. 5. 23.
e Coloss. 1. 18.
f Coloss. 2. 9. 10
g *Ambros. in Col.* 2.
h *Horat. ad Carn. secul.*
i Psal. 132. 16.
k Luke 1. 69.

2.

2.

tion of faith enforceth our conſent vnto this truth, becauſe in this Supremacie there cannot be either a fellow equall, or a deputie ſubſtituted to our Sauiour Chriſt: For he alone is firſt in reſpect of his *perſon* the [l] *only begotten Sonne of God, both as God in the forme* [m] *of God, thinking it no robberie to be equall with God, with whom* [n] *before the world was, he had that glorie,* [o] *which he will not giue vnto another*, no creature being capeable of that glorie, ſince [p] *no man can ſee God, and liue*: and as Man, only cõceiued [q] *by the ouerſhaddowing of the Holy Ghoſt*, onely [r] *borne of the pure Virgin Mary*, only *receiuing* [ſ] *the Spirit without meaſure*, only like *to* [t] *man in all things ſinne only excepted*: ſecondly, in regard of his office, as he is *the* [u] *Mediator of the New Teſtament*, both for Redemption, ſince [x] *hee hath troddẽ the Wine-preſſe alone*, and for Interceſſion, ſince *he* [y] *alone ſitteth at the right hand of God, making continuall Interceſſion for vs.* For this his Office of a *Mediatour*, he himſelfe alone performeth, Firſt, as he is the only *Prophet*, who [z] *hath the words of eternall life*, being the only [a] ἀρχιποιμὴν, *the chiefe of the Sheepe*. Secondly, as hee is the only Prieſt of the *New Teſtament, after the* [b] *order of* MELCHISEDECH, [c] *continuing for euer in an vnchangeable Prieſthood*, in that, firſt, [d] by *one offering once offered, hee hath perfected for euer them that are ſanctified*, and then, [e] *liueth for euer to make interceſſion for vs.* Thirdly, as he is a King, who *for* [f] *euer raigneth alone*, [g] *King of Kings* they [h] *raigning by him, and Lord of Lords*; who *for him decree iudgement*:

[i] *Nulla fides regni ſocijs, omniſq; poteſtas*

Im-

I.

l Iohn.1.14.
m Phil.2.6.
n Iohn 17.5.
o Eſay 42.8.
p Exod.33.20.
q Luke 1.35.
r Matth.1.23.
ſ Iohn 3 34.
t Heb.4.15.

2.

u Heb.9.15.
x Eſay 63.2.
y Rom.8.35.
z Iohn 6.68.
a 1.Pet.5.4.
b Pſal.110.4.
c Heb. 7.24.

I.

d Heb. 10. 14.
e Heb.7.25.
f Pſal.93.1.
g Reuel.17.14
h Prou.8.14.
i *Lucan.lib.1. Pharſal.*

Impatiens consortis erit : ——

Kings will haue no Copartners ; *The Heauen*, [k] ſaid ALEXANDER, *hath but one Sunne to ſhine* : and the Church, yea, and the World, hath *but one* [l] *God, who is Father of all, and one Christ, who is Lord of all.*

So that well might the Ancient Fathers of the Primitiue Church, vpon theſe good grounds, aſſent vnto this Truth: As firſt, for the *Greek* Church three; namely, *Clement* of *Alexandria*, [m] who plainely auoucheth, that Chriſt is μονὸς διδασκαλος, *The onely Maſter* : ἀγαθῦ πάτρος ἀγαθὸν βούλημα, *The good Counſell of the good Father* : σοφία γνώσεως, ἁγίασμα γνώσεως : *The proper true Wiſedome, the ſanctification of our knowledge.* [n] *Origen*, who from the ſame great Schoole, diſputing againſt *Celſus*, aptly reſembleth the *Church to a Body, Chriſt the Sonne of God, to the Soule, and all the faithfull, to the members of this vniuerſall Body* : *becauſe, as the ſoule quickneth and mooueth the body, which of it ſelfe hath no liuely motion : ſo That Word ſtirring vp the body by a wonderfull force vnto thoſe things which it ought to doe, mooueth altogether euery member of the Church, doing nothing without reaſon.* And *Gregorie Nyſſen*, who expounding that ſentence in the *Canticles*, [*His* [o] *head is as the moſt fine gold*] concludeth it [p] *to be Chriſt, not as God only, but alſo as Man, the Branch of virginitie, without blot of ſinne* : ſince *the Head of the body, the Church, and the firſt fruits of all our nature is pure gold, and farre from all mixture of vitiouſneſſe.*

Secondly, for the *Latine* Church three other, as good and great men as the former, to wit, *Cyprian* [q] thus ſpeaking in the Councell of *Carthage* of the paritie

k *Plutarch. in Apophthegmat.*

l 1. Cor. 8. 6.

3. *Regula.*

1.

m *Clement. Alex. lib. 3. Pæd. cap. 12.*

2.

n *Origen. lib. 6. contr. Celſum. tom. 2. p. 762.*

3.

o Cantic. 5. 11

p *Gregor. Nyſſen. in Cantic. or. 13.*

2

q *Cyprian. in Concil. Carthaginenſi.*

1.

paritie of *Biſhops*, concludeth; *Let vs all expect the Iudgement of our Lord Ieſus Chriſt, who one & alone hath power, both to preferre vs in the gouernment of the Church, and to iudge of our actions.* *Ambroſe*, who diſcourſing vpon that place in the *Prouerbs*, [*The* [r] *Lord poſſeſſed me in the beginning of his way, before his works of old:*] thus reaſoneth; *By this,* [s] *Chriſt proueth himſelfe to be God eternall, becauſe he is the beginning of all things, and the Authour of euery vertue; becauſe hee is the Head of the Church.* And laſtly, Saint *Auguſtine*, next vnder [t] Chriſt and his holy Apoſtles, amongſt the Doctors of the Church, the greateſt Pillar of Chriſtianitie, who many times ſweetly redoubleth vpon this point, ſaying, *Quia* [u] *caput noſtrum Chriſtus eſt, corpus capitis illius nos ſumus*: Becauſe Chriſt is our Head, we are the Body of that Head. *Omnes qui ab initio ſæculi fuerunt iuſti, caput Chriſtum habent*: All the righteous, who haue liued euer ſince the World began, haue Chriſt for their Head. And in another place thus, [x] *If Chriſt be an Head, Chriſt is the Head of ſome Body: the Body of that Head is the holy Church, in whoſe members we are, if we loue our Head.*

But againſt this truth ſome may oppoſe theſe words of S. *Paul*; [y] *Wee are labourers together with God: yee are Gods husbandry; yee are Gods building: according to the grace of God, which is giuen vnto mee, as a wiſe Maſter-builder, I haue layd the foundation, and another buildeth thereon.* For here it ſeemeth that Chriſt hath the Apoſtles both for his fellow-labourers, and to be Maſter-builders as well as he.

But yet Chriſt is all in all; and the Apoſtles, with other

2.

r Prou. 8. 22.

ſ *Ambroſ. lib. 3. de fid. cap. 4.*

3.

t *Vid. Kemnit. in erat. de Teſti. Patrum.*

u *Auguſt. conc. 3. in Pſal. 37.*

x *Idem in Pſal. 139.*

Ob.

y 1. Cor. 3. 9. 10

Sol.

other his faithfull Seruants rightly called, first, συνεργοι, *Fellow-labourers*: secondly, ἀρχιτέκτονες, *Master-builders*.

1.

For, first, they are [z] *Fellow-labourers* onely, as they are *Instrumenta animata: Liuely Instruments*; as Seruants to their Master; Souldiers to their Captaine, moouing onely of themselues as they are directed by their first mouuer, according as all other second causes mooue not, *vnlesse they be mooued* by an higher cause; as the [a] *Philosophers axiome* is; *Non mouent nisi mota: second causes worke not, except they be wrought vpon by another higher cause*: and as the *Schooleman* [b] giueth a Rule; *Virtus instrumentalis magis attenditur secundum conditionem principalis agentis*: *The vertue of the Instrument is more to be respected according to the state of the principall agent*. So that as the *Centurion was* [c] *vnder authoritie, hauing Souldiers vnder him: and he said to this man, Goe, and he goeth; and to another, Come, and he commeth: and to his seruant, Doe this, and he doth it*: in like manner are Ministers of Gods Word vnder Christ appointed to be *Stewards* [d] *of the mysteries of God*, hauing committed vnto their charge the soules of Gods people, who as Ministers [e] *must be faithfull, are to obey* [f] *them that haue rule ouer them, being bound to giue account* of what they can in no wise discharge themselues, but by the great blessing, and good acceptance of God in *Christ Iesus*, as [g] *Paul may plant, and Apollos water, but God it is who must giue the increase*: for without [h] *him*, we can doe nothing. Secondly therefore the blessed *Apostle* tearmeth himselfe ἀρχιτέκτονα, a *Master-builder*, not simply & absolutely:

2.

z *Vid. Keckerman. lib. 1. Syst. Log. cap. 15. pag. 135.*

a *Aristotel. lib. 8 Physic. cap. 5.*

b *Aquin. 3. p. q. 63. ar. 5. in corp.*

c Matth. 8. 9.

d 1. Cor. 4. 1. 2.

e 1. Cor. 4. 2.

f Heb. 13. 17.

g 1. Cor. 3. 6. 7.

h Iohn 15. 6.

lutely: for so *Wisedome*[i] *only buildeth her house vpon the*[k] *rocke, which is her selfe*: but, only in a certaine respect either of time, as he was the first who preached the[l] Gospell to them of *Corinth*, to whom he so became a *Master*, or first *builder*, as *Thomas*[m] to the *Indians*, and so the other *Apostles* in other parts of the world; or of dignitie, wherein he was vnder Christ a *chiefe man*, an *Apostle* (the[n] first degree of Ministers,) *one that*[o] *laboured more aboundantly then they all, yet not hee, but the grace of God with him.* This place then notwithstanding being in it selfe (as you well see) so plaine, we conclude our proofes of the foreproposed doctrine with these sweet words of *Gregorie Nazianzen*,[p] οἱ γὰρ πάντες ἐν σῶμα ἐσμεν ἐν χριστῷ· *For we all are one bodie in Christ*, οἱ δὲ κάθ' ἕια, χριστοῦ, καὶ ἀλλήλων μέλη: *euery one of vs members of Christ, and one of another*: τὸ μὲν γὰρ ἄρχει, καὶ προκαθέζεται: *for this member ruleth, and sitteth before*, τὸ δὲ ἄγεται καὶ εὐθύνεται· *but that member is led, and directed*: καὶ ἔτε ταυτὸν ἀμφότερα ἐνεργεῖ, εἴπερ μὴ ταυτὸν ἄρχειν, καὶ ἀρχεσθαι: *and although both these members worke not the same, vnlesse we will say, that it is the same to rule, and to obey*: καὶ γίνεται ἀμφότερα ἐν εἰς ἕνα χριστὸν: *yet are they both made one into one Christ*; ὑπὸ τοῦ αὐτοῦ συν ἁρμολογούμενα καὶ συντιθέμενα πνεύματος: *fitted together, and compacted by one Spirit.* Wherefore to make good vse of this doctrine, here we haue good occasion first, for correction, secondly, for caution, thirdly, for consolation. The correction of *Popish* flatterie, wherewith *Monks* and *Iesuits* puffe vp that *Antichrist*, their *Pope of Rome*, by assigning vnto him such high names, and great titles, as indeede agree to none

i Prou. 9.1.
k Matth. 16.16
l 1.Cor. 4.15.
m *Euseb. lib. 3. histor. cap. 1.*
n 1.Cor. 12.26.
o 1.Cor. 15.10
p *Nazianz. orat. 26.*

The Vses.
1.
Of correction.

none but to *Christ Iesus*, whome they thereby blaſpheme, and moſt ſacrilegiouſly rob of his due honour. For to go no further then to their Grand Cardinall, who is in ſtead of the reſt a right *Goliah*: we finde his laſt q argument, whereby he would proue the Popes Supremacie ouer other Biſhops, to be drawne from certain names, and titles of the Biſhop of *Rome*, amongſt which (being fifteene in number) ſome are vnlawfull, r euen meerely blaſphemous as theſe fiue eſpecially, firſt, *Pontifex maximus: the chiefe Biſhop*. Secondly, *Vicarius Christi: the Vicar of Christ*. Thirdly, *Caput Eccleſiæ: the head of the Church*. Fourthly, *Sponſus Eccleſiæ: the Bridegrome of the Church*. Fiftly, *Epiſcopus vniuerſalis: the vniuerſall Biſhop*, becauſe they are the proper titles of *Ieſus Chriſt*, betokening that Soueraignetie ouer his Church, which none hath, but himſelfe alone. For firſt, who is *Pontifex maximus, the chiefe Biſhop*, but Chriſt alone? *Aaron* ſ in the Law, but Chriſt in the Goſpell is the onely *high Prieſt*, who t both was here on earth without ſinne, and now u *is ſet on the right hand of the throne of Maieſtie* in *the heauens*. Well therefore did the *Fathers* aſſembled in the third x Councell at *Carthage* ordeine, *vt primæ ſedis Epiſcopus non appelletur Princeps Sacerdotum, aut ſummus Sacerdos, aut aliquid huiuſmodi; ſed tantùm primæ ſedis Epiſcopus: that the Biſhop of the firſt See be not called the Prince of Prieſts, or chiefe Prieſt, or ſuch like, but only Biſhop of the firſt See*. For whereas *Bellarmine* would reſtraine this Canon vnto the *Prouinces* of *Africk* only, wherein there were many equall *Primates*, and not to the *Biſhop of Rome*, who by *Gregorie*.

q *Bellar. lib. 2. de Pontif. Rom. cap. 31.*

r *Vid Whitaker contr. 4. q. 4. ca. 2 & Arg. vltimo.*

I.

ſ Heb. 5. 4. 5.

t Heb. 7. 26.

u Heb. 8. 1.

x *Concil. Carthag. 3. Can. 26.*

Ob.

Gregorie, *Anſelme*, and *Bernard*, with the ſixth *Synod*, is called *chiefe Biſhop*: I anſwere, that then *Gratian* [y] would not haue regiſtred it in his Decrees for a common rule, which if *Gregorie*, *Anſelme*, *Bernard*, and thoſe of the ſixt *Synode* tranſgreſſe, we can but hold them for flattering merchants of the purple Whore; albeit they may be excuſed for this title, as giuing it only after a common manner of ſpeech, becauſe of excellencie in learning and life, as *Athanaſius* was called by [z] *Ruffinus*, *Pontifex maximus*, and all other Biſhops are tearmed by [a] *Anacletus*, *ſummi Sacerdotes*: *chiefe Prieſts*: indeed ſomewhat too highly for thoſe that [b] ſhould not *preach themſelues*, *but Ieſus Chriſt the Lord*, *and themſelues your ſeruants for Ieſus his ſake*, who is both *the* [c] *good Shepheard*, *and the chiefe* [d] *Shepheard of the ſheepe*.

Sol.

y Gratian. diſt. 99. Can. 3.

z Ruffin. lib. 2. hiſtor. cap. 28.

a Anaclet. Ep. Decret. 2.

b 2. Cor. 4. 5.

c Iohn 10. 11.

d 1. Pet. 5. 4.

Secondly, Why call they their Pope, *Vicarium Chriſti*: *the Vicar of Chriſt*? Is it in regard of Chriſts Spirituall Kingdome? Hee there needs no Vicar, [e] being *with vs alwayes to the end of the World*: and as *Tertullian* ſaith, [f] *ſending vicariam vim Spiritus Sancti*, *qui credentes agat*, that is, *the vertue of the Holy Ghoſt*, *who draweth the Beleeuers in ſtead of himſelfe*. Or is it in reſpect of Office and Adminiſtration Temporall? So are Kings and Princes called Gods Vicars, as King [g] *Lucius* by *Eleutherius*, and *Anaſtaſius* the Emperour by the Biſhop [h] *Anaſtaſius*. Yea, and all other Biſhops and Prieſts are called *Chriſts Vicars*, by [i] *Euſebius*, becauſe, *Chriſti vice Legatione fungũtur in Eccleſiâ*: *In ſtead of Chriſt*, *they execute an Ambaſſage in the Church*. For it is *Auguſtine* his double

2.

e Matth. 28. 20

f Tertullian. Lib. de præſcript. cap.

g In Epiſt. ad Lucium, apud Fox. lib. 1. Martyrolog.

h Anaſtaſ. Ep. Decret. ad Anaſtaſ. tit. 6 apud Binnium, tom. 2. Concil.

i Euſeb. Papa Ep. 3. Decret. apud Binnium, tom. 1.

Rule [k] *Omnis Antistes est Christi Vicarius: Euery Bishop is Christs Vicar*: and [l] *Homo Imperium Dei habens, quasi Vicarius Dei est: Man hauing Gods Dominion, is as Gods Vicar.* How can the Pope then be *Christs Vicar*, when Christ hath not made him so, neither doth hee behaue himselfe, as a Vicar or Vicegerent: but as a Lord-Royal; when yet his own Law is, *That* [m] *the Vicar of Christ should cōforme himselfe to the acts of Christ?*

k *August in quæst. ex vtroq. q. 1. ad finem.*
l *Idem ibid q. 106.*
m *Ioh. 22 Extrauag. Con. lib. 3 tit. 2. cap. 5. ad init.*

3. For, thirdly, is hee not entituled, *Caput Ecclesiæ: The Head of the Church?* Is not this *Christs* Free-hold, whereupon he so vsurpeth? And yet how can hee be a *Vicar of Christ, and the Head of the Church?* For as that Titular *Patriarch of Antioch*, spake in the Councell of *Basill*, [n] *Caput esse denotat præeminentiam, quam Minister non habet supra Dominam: To be Head, noteth a preeminence, which the Seruant hath not aboue his Mistresse.*

n *Joh. Patriar. Antioch. in append. Concil. apud Binnium, tom. 3. pa. 2.*

Ob. Yes, say they, [o] *Hee may bee a Ministeriall Head, as the Pope is to the Militant Church here on earth.* Well, be it so.

o *Rhemists in 1. Eph. §. 5.*

Sol. But I demand what Scripture teacheth this? For no place is yet to our knowledge brought by any of them for ground of this distinctiō. But to deale kindly with them, who so disgrace their *Sauiour* by magnifying their *Pope*, admit this: yet then the *Pope* hath not to doe with the Church Triumphant, being only the Ministeriall Head of the Militant Church: neither yet can euery *Pope* bee a true Head thereof, since some *Popes* are damned creatures in Hell, euen, [p] *Sixtus Quintus*, by *Bellarmines* iudgement, and *Landus* with others of that Ranke, whom

p *Watsons Quodlibets q.*

q *Ba-*

q *Baronius*, and r *Platina* haue censured either for Monsters, or obscure Villaines. But if they were neuer so good men, I maruell how the Church shall liue, when the *Pope* is dead: Shall it walke hop-headlesse? Poore Church! either the *Pope* is not thine Head, vpon whom thy life dependeth, as the life of the members is from the Head, or else thou maist make a great many Resurrections vpon the enstalling of euery new *Pope*, yea, and must be sometimes like the triple-headed *Cerberus*, (*Absit dicto blasphemia!*) vpon any Schisme. Answere these doubts, yee Papists, or your *Pope* is no Head of the Militant Church.

q *Vid. Baron. Annal. ad Ann.* 900. &c.

r *Platina in Lando, &c.*

But, fourthly, the *Pope is Sponsus Ecclesiæ, The Bridegroome of the Church*, if hee bee not the Head. Nay, then hee must bee the Head, as *the* s *Husband is the Head of the Wife.* But who durst call the *Pope, the Bridegroome to the Church*, which by Saint t PAVL *is espoused and presented to one Husband, euen Christ, who* (as the *Baptist* saith) u *is the Bridegroome, because hee hath the Bride, whom hee* x *married vnto himselfe for euer?* Surely, neither Scripture, nor Councell, nor Father, euer gaue this Title to the *Pope*, till a thousand, two hundred, and fortie yeeres after CHRIST, when the Dogge had his day in the very power and houre of darkenesse, I meane, when *Antichrist* ruffled in the Councell assembled at y *Lyons*, where this Title (*Sponsus Ecclesiæ*) was giuen to the *Pope*, farre contrarie to Saint *Bernards* minde, who told z *Pope* EVGENIVS, that since *he was the Bridegroomes friend, hee should make no challenge vnto the Bride, vnlesse it be*

4.

s Ephes. 5. 23.

t 2. Cor. 11. 2.

u Iohn 3. 29.

x Hos. 2. 19.

y *Fellin.* reporteth it out of the *Sext. tit de Elect. cap. Vbi periculum:* Where yet I cannot finde any such word in their new Edition *Gregorian.*

z *Bernard. Ep.* 237.

to dye for her ſake. For that were to make the Church an Harlot, if She ſhould be eſpouſed to any other,

a Rom.7.3. ſince *Chriſt euer liueth*; becauſe *the* [a] *Woman, which hath an Husband, is bound by the Law vnto her Husband ſo long as he liueth.*

Ob. But may not an Husband haue a Deputie in his abſence?

Sol. To what purpoſe? To beget Children of her?

b Gene.39.9. Then [b] *Ioſeph* might without ſinne haue layne with his Miſtreſſe. But ſhee was exempted from vnder his hand, as the Church is from vnder the power of any *Pope, Prieſt* or *Potentate*, in reſpect of her coniunction in Marriage, which is only with Chriſt, as ſhe truly

c Cant.7.10. profeſſeth, [c] *I am my Beloueds, and his deſire is towards mee.*

Ob. Where then the *Cardinall doth not thinke it abſurd in ſpirituall matters, that one ſpouſe ſhould belong to many, howſoeuer it is groſſe in Temporall cauſes*;

Sol. Let him know, that as Man and Wife are by

d Gene. 2.23. Marrriage [d] *one fleſh*; ſo *Chriſt and his Church* are by

e 1.Cor.12.12 ſpirituall coniunction [e] one body, of which, if the Pope bee not a member, he is but a damned creature,

f Cyprian.lib.de Vnit.Eccleſiæ. (for [f] *out of the Church is no Saluation*:) and if hee be a member, then is he not *Sponſus: the Bridegroome, or Head*, but one ouer whom the Spouſe hath a power euen to be his Miſtreſſe, becauſe hee is but her Huſbands Vicar, or Deputie, or Steward, not to rule ouer her, but for her benefit to diſpence their ſeuerall portions vnto her ſeruants, as *Thomas* [g] *de Corſellis* did learnedly argue this Caſe before the Fathers in the Councell of *Baſill.*

g Apud Æneam Syluium lib. 1.de geſt.Concil. Baſil.enſ.

Yet,

Yet, fifthly and laſtly, hee is called and muſt carrie it cleerely to be ſo, *Epiſcopus vniuerſalis*: *The vniuerſall Biſhop*: albeit no Scripture euer gaue him, or any other Biſhop ſuch a name; nay, nor yet any Father of the Primitiue Church, ſaue [h] three priuate men in the Councell of *Chalcedon*, who intituled *Leo* the firſt, *vniuerſall Archbiſhop, or vniuerſell Patriarch*; but if we may beleeue the report of *Gregory*; [i] *Although this name of vniuerſall Biſhop was in honour of Saint* PETER, *offered by that Councell to the Biſhop of Rome: yet none of his Predeceſſours euer tooke it vnto him, or gaue conſent to vſe it.* For indeede *Gregorie* himſelfe did [k] many times inueigh againſt *Iohn* the *Patriarch of Conſtantinople*, for vſurping this name of *vniuerſall Biſhop*, as a name too high for any man; and therfore a *proud, blaſphemous and ſacrilegious Title for a Miniſter of Chriſt*: Yea, and *Gratian* [l] from the Councell of *Afrike*, and from the following Decree of *Pelagius*, maketh this plaine concluſion of (as the third [m] principall point of that diſtinction,) *Vniuerſalis autem nec etiam Romanus Pontifex appelletur*: *The Biſhop of Rome muſt not bee called vniuerſall.*

But (marke a diſtinction!) [n] *the name of vniuerſall Biſhop, is to be vnderſtood two wayes*, firſt, ſo as he that is *vniuerſall Biſhop, be vnderſtood to bee the onely Biſhop of all Chriſtian Cities*; *ſo that the reſt are not Biſhops, but onely his Vicars, who is called the vniuerſall Biſhop, and ſo this name is truely prophane and ſacrilegious*, as *Gregorie* thought: *but*, ſecondly, *he may be called vniuerſall Biſhop, who hath a generall care of the whole Church: ſo as hee doth not exclude particular Biſhops: as in* GREGO-

5.

b *Theodo. diac. Iſchyrion, diac. Athanaſ. preſb. in Actione 3. Concil. Chalcedonenſis.*

i *Gregor. ad Mauritium, lib. 4. Ep. 32.*

k *Gregor. Ep. 36. 38. 39. lib. 4. Regiſtri.*

l *Gratian. diſt. 99. Can 3. 4.*

m *Gloſſ. Io. Fan. ibid.*

Ob.

n *Bell. vbi ſupra, & Sanders li. 7 de Viſ. Monarch. num. 447.*

RIES *opinion, the Biſhop of Rome may bee called vniuerſall Biſhop.*

Sol. But to anſwere him, and all their Crue, who euer vnderſtood *vniuerſall* for one only ſingular man, but they, who might well know, *that* IOHN *ſought not to be Biſhop alone*, but as *Gregorie* expoundeth the Title, [o] *to put all Chriſts members vnder him, by the name of vniuerſall Biſhop, and ſo to bee the chiefe of Biſhops*, or to ſpeake *in* IOHNS *language*, οἰκουμενικὸς, that is, *Biſhop of all the habitable World*: a proud Title for one man, there being by the order [p] of the Church, foure *Patriarchs*, who had this name equally according, as their Iuriſdictions were equall in their parts allotted to them, as the *Romane Biſhop* had *Italie* and the *Weſt*, the *Biſhop* of *Antioch* had *Syria*, and the *Eaſt*; the *Biſhop* of *Alexandria* had *Affrike* and the *South*; and the *Biſhop* of *Conſtantinople* had *Thrace*, *Greece*, *Aſia-Minor*, and the *North*; the *Patriarch* of *Hieruſalem* being more for honour then neede, and yet ſomewhat conuenient to decide doubts by an odde voice, if it were ſo required.

o *Gregor. lib. 4. Ep. 38.*

p *Concil Nicæn. 1. Can. 6. & Conſtantinopolit. 1. Can. 5 vid. Iuny Animaduerſ. in Bellar. contr. 3. lib. 2. cap. 12. nota. 46.*

For wee find not only this name of *vniuerſall Biſhop* giuen by [q] *Emperours* to the other *Patriarchs*, as well as to the *Biſhop* of *Rome*, but alſo by the *Biſhop* of *Rome* himſelfe thus writing, [r] THARASIO *Generali Patriarchæ* ADRIANVS *ſeruus ſeruorum Dei*: *To* THARASIVS *Generall* (ſo hee readeth οἰκουμενικῷ) *Patriarch* ADRIAN *ſeruant of the ſeruants of God.* Wherfore, as *Iohn* tranſgreſſed the bounds of modeſtie and order by his affectation: ſo doth the *Pope* ſwarue farre from all humanitie, by his vſurpation of

q *Iuſtinian. Cod. lib. 1. tit. 1. l. 7.*

r *Concil. Nicæno 2. act. 2.*

of this title, which neither could [f] *Phocas* giue, nor *Boniface* take, nor other *Popes* after aſſume as their right, without preiudice to the other three *Patriarchs*, as [t] *Pelagius* reaſoned, yea, and as it is proued afterward, when vpon this Chiefedome, the *Pope* did not onely ouerſway the other three *Patriarchs*, but all Biſhops beſides, not fearing to bee called by his [u] Flatterers, *Immediatum Epiſcopum cuiuſq; Eccleſiæ: The immediate Biſhop of euery Church.* Is this to preach Chriſt Ieſus the Lord? Is this to follow *Peter*, who did not [x] ſuffer *Cornelius* to fall downe before him becauſe he was a man? No, no, it is with proude [y] *Herod* to take to him the name of GOD. But what ſaith their [z] Canon Law out of *Chryſoſtome?* [a] *Whoſoeuer deſireth Primacie in earth, ſhall finde confuſion in heauen; neither ſhall he be reckoned amongſt the ſeruants of Chriſt, that dealeth for ſupremacie.* For [b] *all the proud in heart are an abomination vnto the Lord:* and amongſt men they ſhall finde, that [c] *to ſeeke their glory, is no glory;* ſince *glory* is [d] like the Crocodile, it will follow them that flee it, and flee them that follow it; that *Bernard* might well exclaime thus againſt this vanitie in the *Prelates* of his time; [e] *O ambitio ambitientium crux, quomodo omnes torquens, omnibus places! O ambition, the Croſſe of proud men, how doſt thou pleaſe all, and yet torment all!* Wherefore I conclude this iuſt correction of Popiſh pride, too cleerely made knowne to the World by theſe titles, with the words of Saint CYPRIAN, [f] *Nemo fraternitatem mendicio fallat*: Let no man deceiue the brotherhood by a lye. *Nemo fidei veritatem perfidâ prævaricatione*

f *Platina in Boniface.3.*

t *Apud Gratia. vbi ſupra.*

u *Auguſt. Anconitanit. q.19. art.3.*

x Act.10.26.

y Act. 12.20.

z *Gratian. diſt. 40.c.12.*

a *In oper. Imperfect. in Mat. homil.43.*

b Prou.16.5.

c Prou. 25.27.

d *Beza emblemat.32.*

e *Bernard.lib.3 de Conſid. ad Eugen.*

f *Cyprian.lib.de Vnitate Eccleſiæ*

rication corrumpat: Let no man corrupt the truth of faith, by faithleſſe deceiuing. *Epiſcopatus vnus eſt, cuius a ſingulis in ſolidum pars tenetur:* There is one Bilhopricke, of which, part is holden by euery one wholly.

2. Of Caution.

Yet, ſecondly, hence, that Chriſt Ieſus is the onely ſupreme Head of the Catholike Church, weeare not onely to correct Popiſh errour, but alſo to giue good *Caution* to our ſelues for the right vnderſtanding of the Kings moſt Royall Maieſtie his Title, which we moſt lawfully and iuſtly aſcribe vnto his moſt Excellent Perſon, and vnto all and euery his lawfull Heyres and Succeſſors in the Oath of Supremacie, when we acknowledge [g] his Maieſtie *to be Supreme Gouernour of this Realme, and of all other his Highneſſe Dominions and Countreyes, as well in all Spirituall or Eccleſiaſticall things and cauſes, as Temporall.* For hereby wee giue but [h] *Cæſar* his due, euen vnder Chriſt ſuch a power and authoritie, as not onely Scripture aſſigneth him, when it willeth vs [i] *to ſubmit our ſelues to the King,* ὡς ὑπερέχοντι, [k] as vnto him, who hath aboue all others a Chiefedome, or Headſhip; ſuch as *Dauid* [l] had ouer the *Nations*; yea, and [m] *Saul* ouer the *Tribes*: but alſo reaſon enforceth vs to yeeld, in regard, both of his Name, & of his Nature, as hee is a King. For what is his name? In *Hebrew* it is מֶלֶךְ, as ſome [n] thinke, of מָלַךְ, for that it is the *Kings* Office [o] *to goe in and out before his people* in all good gouernment, as *Salomon* deſired [p] *Wiſedome* therefore. In *Greeke* it is βασιλεὺς, ὡς [q] βασις του λαου, *as the foundation of the people*, becauſe on him is ſettled

g *Vid. Oath of Supremacie in 1. Eliz. cap. 1. apud Raſtall, tit. Crowne.*

h Matth. 22. 21

i 1. Pet. 2. 13.

k B. *Tonſtal* in his Sermon before K. *Henrie* the eight.

l Pſal. 18. 43.

m 1. Sam. 15. 17

n *Auenar. in Lexic.*

o *Pet. Martyr. in* 1. *Reg.* 3. 7.

p 2. Chro. 1. 10

q *Etymolog. con.*

ſettled their ſafetie, being [r] *worth ten thouſand of them.* In *Latine* Princeps, [ſ] *quaſi primum caput*, *As their firſt and chiefe Head*, vpon whom, next vnder God wee are to depend, that [t] vnder them wee *may lead a quiet and a peaceable life in all godlineſſe and honeſtie.* So that [u] *Agapetus* might well ſay vnto *Iuſtinian*, κυριος μεν παντων ἐστιν ὁ βασιλευς, δουλος δε τοῦ παντων ὑπαρχοντος θεου: *The King is Lord ouer all, yet Gods ſeruant withall.* For what is his Nature as he is a King? None better expreſſeth it then the *Apoſtle* [x] Saint *Paul*, ſaying, *He is the Miniſter of God to thee for good.* For here is, firſt, his Maker, GOD, *By* [y] *me Kings raigne*: ſecondly, his matter or obiect of gouernment, *Thou, whoſoeuer thou art,* [z] *euery ſoule muſt bee ſubiect vnto the higher Powers*: thirdly, his forme, *Gods ſeruice*, *according* vnto his will, [a] *Serue the Lord in feare*: fourthly, his end, [b] *Thy good, in an honeſt and a quiet life.* So that, looke how farre God hath giuen him authoritie and power; ſo farre muſt inferiours bee ſubiect vnto it without exemption, vnleſſe, againſt all conſcience, by rebellion [c] they reſiſt the *Ordinance of God.* Now certaine it is, that God hath giuen to Kings an abſolute power and Soueraignetie vnder him, ouer all Perſons, Goods, or Cauſes within their Dominions.

For, firſt, Perſons are ſubiect vnto obedience without exception, as the Apoſtle ſaith, *Let* [d] *euery ſoule be ſubiect to the higher Powers.* Yea, ſaith [e] *Chryſoſtome*, *If thou beeſt an Apoſtle, if an Euangeliſt, if a Prophet, or whoſoeuer thou art: for this ſubiection hindreth not godlineſſe*; but ratifieth Gods Order for reward of thy well-doing, as *Salomon* [f] preferred *Zadoc*:

r 2 Sam. 18. 3.
ſ *Gregor. Tholoſanus lib. 6. de rep. cap. 4.*
t 1. Tim. 2. 4.
u *Agapet. Exθεσ. ad Iuſtinia. apud Orthodoxographb. tom. 1.*
x Rom. 13. 4.
y Prou. 8. 14.
z Rom. 13. 1.
a Pſal. 2. 11.
b 1. Tim. 2. 2.
c Rom. 13. 2.

I.

d Rom. 13. 1.
e *Chryſoſt. hom. 23. in Ep. ad Rom.*
f 1. Reg. 2. 26.

dos: or for thy iuſt puniſhment, if thou rebelleſt againſt thy Soueraigne, as did *Abiathar* depoſed, [g] *Hildebrand*, *Lanfranke*, *Anſelme*, *Becket*, *Beuford*, *Poole*, *Allen*, and the reſt of our Romiſh Renegadoes.

g *Vid. Bennonem Cardinal. & Act. & Monum. Io. Fox. de his omnibus.*

Secondly, Goods are at Princes diſpoſing for the good of Church and Common-wealth, bee they what they may bee, prophane or ſacred, which the King may eyther for neceſſary vſe eſtabliſh, as good *Nehemiah* [h] did *the Tithes*, or vpon abuſe tranſlate to other occaſions, thereby to puniſh the groſſe offendours; as *Ioas* [i] did diſgrace the Prieſts, by *forbidding them to take any further offerings of their acquaintance, ſince with what they had before receiued, they did not repayre the breaches of the Temples*: ſo may Kings take Tribute of Church-lands, as Chriſt [k] himſelfe payed to *Cæſar*: ſo are Clergie-men to yeeld ſubſidie, as members of the body politike, euen out of their Lands, and other reuenewes, which they hold of the King in *capite*, as we Engliſhmen ſay *in chiefe*, according as the [l] Canon Law iudged out of S. *Auguſtine* [m] thus diſputing: *Nolite dicere, quid mihi & Regi? Quid tibi ergo & poſſeſſioni? Per iura Regum poſſidentur poſſeſſiones*: Say not yee, What haue I to doe with the King? Then, what haſt thou to doe with Poſſeſſions? By the Lawes or right of Kings are Poſſeſſions kept.

2.

h Nehe. 13. 12.

i 1. Reg. 12. 7.

k Matth. 17. 25

l *Gratian. diſt. 8. Can. 10.*

m *Auguſt. tr. 6. in Iob. prope finem.*

Thirdly, Cauſes *Eccleſiaſticall*, as well as *Ciuill*, are within the compaſſe of the Kings Iuriſdiction, ſince otherwiſe there can hardly, *eyther Kings be* [n] *nurſing Fathers*, or *Queenes be nurſing Mothers vnto the Church*. Was *not the Iudge to* [o] *ioyne with the Prieſt in the ſentence*

3.

n Eſay 49. 23.

o Deut. 17. 8.

of

of Iudgement? Did not *Asa*, *Iehoshaphat*, *Hezekiah*, *Iosiah*, *Nehemiah*, and such other good Rulers of *Iudah*, meddle with causes of *Ecclesiasticall consusance*, when they commanded the [p] Priests *to purge the Temple*, the [q] *Leuites to teach the people*, [r] *put downe all Idolatry*, *and restrained* [s] *abuses done vpon the Sabbath day*? Did not the Fathers of the Primitiue Church craue helpe [t] of *Aurelianus* the *Emperour* for deposing of *Paulus Samosatenus*? Had not *Constantine* the Great in his power what he determined betweene [u] *Alexander* and *Arius*, in *Alexandria*, betweene [x] *Cæcilianus* and *Donatus* in *Carthage*? Who called Councels? Who placed Bishops? Who established Churches? Who receiued the Appeales of Bishops from their Metropolitanes? The *Emperour*, while hee stood, and since his diminishing, those Kings of the Prouinces, as wee may plainely see by the [y] Councels of *Spaine* at *Toledo*; of *France*, at *Orleance*, and other places. For this point is plaine by those words of *Leo* the [z] *Romane Bishop*, to *Leo* the *Emperour*; *Seeing God hath enriched your Gentlenesse with so great enlightning of his Sacrament*, *you are presently to marke*, *that this Kingly power is conferred vpon you*, *not onely for the gouernment of the World*, *but especially for the safegard of the Church*; *that by the repressing of bold attempts*, *you may both defend things well ordayned*, *and restore true peace to things in trouble*. *and that by driuing out the vsurpers of anothers right*. Therefore, in a word, we find that the King is called the Head of the Church, not *mysticall* and *spirituall* (for so is Christ [a] the onely Head:) but *politicall* and *corporall*, as *the* [b] *ancient and Honourable*

p 2. King. 18. 4
q 2. Chro. 19 4
r 2 Reg. 23. 6.
s Nehe. 13. 15.
t *Euseb. lib. 7. hist. cap. 24.*
u *Socrat. lib. 1. cap. 4.*
x *Optatus Milevitan. lib. 1. contr. Parmenianum.*
y *Tomis 1. & 2. Concil. apud Binnium, & apud Caranzum.*
z *Leo 1. Epist. 75. cap. 3.*
a *Vt supra.*
b Esay 9. 15.

Honourable is the Head: and yet ſo not an Head which doth by it ſelfe execute what is to be done for mans ſoules health in the Church of God, I meane, he is not *caput adminiſtrans: a miniſtring head*, in his owne perſon, (for Kings in Gods law were not to ſacrifice, as appeareth by *Vzziah*, [c] therefore ſmitten with a Leproſie:) but (as our moſt [d] learned Diuines haue expreſſed it) the King is *caput imperans*, an head, who howſoeuer he may himſelfe execute any Soueraigne dutie cõcerning the affaires of the Common-wealth, as to ſit in iudgement with [e] *Salomon*, and to [f] make warre with *Alexander*: yet in offices *Eccleſiaſticall*, only is to commaund and ſee thoſe duties performed by ſuch as are therunto allotted by Gods ſpeciall calling, as *Dauid* [g] ſet the *Prieſts* in their orders & courſes; *Hezekiah* [h] called them to purge the Tẽple. For this is the ſettled iudgement of the *Primitiue Church*, as is manifeſt by theſe words firſt of *Auguſtine*; [i] *The King ſerueth God otherwiſe, as he is a man, and otherwiſe as he is a King: As a man, he ſerueth God by liuing faithfully: but as a King, he ſerueth him, by ordaining with force, conuenient Lawes commanding iuſt things, and forbidding things contrarie*; and againe, [k] *In this, Kings, as it is giuen them in charge from God, ſerue God; in this reſpect they are Kings, if in their Kingdome they commaund good, forbid euill, not onely pertaining to humane ſocietie, but alſo belonging to diuine Religion*. Secondly, of *Iſidore* [l] *Hiſpalenſis*, *Princes of this world many times exerciſe the heights of godlineſſe obtained within the Church, that thereby they may ſtrengthen Eccleſiaſticall diſcipline, and that what a Prieſt will not*

c 2.Chron.26. 16.
d *Newtl againſt Dorman, & D. Rainolds Conference with Hart cap.10.diuiſ.1.*
e 1.Reg.3.15.
f *Vid. Q. Curtium, lib.3.&c.*
g 1.Chro.24.8.
h 2.Chro.29.4.
i *Auguſt.Ep.50 ad Boniface.*
k *Auguſt.lib.3. contr.Creſconium Grammaticum,cap.51.*
l *Iſidor. Hiſpal. lib.3.de ſummo bono,cap.53.*

not doe by ſpeech of doctrine, Autoritie may accompliſh by terror of diſcipline. And this I hold for caution ſufficient in the right vnderſtanding of the Regall title, which is not giuen in flatterie, but acknowledged in his right as next vnder Chriſt, whoſe ſeruant he is; that ſo notwithſtanding this ſubordinate power of earthly Princes vnder Chriſt in the Church, as it is viſibly militant in this or that Kingdome & Countrey of this world, yet Chriſt may be all in all, *euen* [m] *higher then thoſe who are the higheſt.* So that thirdly from the fore-ſpoken-of doctrine we finde to our particular benefit, vnſpeakeable cõſolation, becauſe we depending vpon this Foundation, this *Teacher*, this *Head*, this *Maſter Chriſt Ieſus*, ſhall neuer periſh by a finall fall. For we ſhall not fall finally, being taught by him in his holy Word, *our* [n] *light*, and [o] *our life*, being ruled by him through his holy Spirit, [p] *his ſeed*, and *our* [q] *ſanctifier*: his teaching, his ruling, ſtayeth vs in his Truth from damnable Errours; [r] *his Word is that Truth*, [s] *his Spirit leadeth to it.* So that although we liue in this world as in a Labyrinth, going euer on, but neuer getting out, by the blinding and winding wayes of wickedneſſe, yet need we not feare the want of an iſſue, ſince his Word as a threed will ſhew vs the way; his Spirit our Comforter will ſtrengthen our hearts to encounter the *Minotaure*; that killing his companion, our trecherous fleſh, and diſcouering his path-way, this wide and wild world, we may put him to flight, and ſay with the People returned out of captiuitie vnto his holy Church, [t] *We haue a ſtrong Citie*, (for [u] God is knowne in ir,) *ſaluation*

m Eccleſ. 5.8. Of Conſolation.

I.

n Pſal. 119.105
o Iohn 5.39.
p 1. Iohn 3.9.
q Rom. 1.4.
r Iohn 17.17.
s Iohn 16.13.

t Eſay 26. 1.2. 3.4.5.
u Pſal. 48.3.

ſaluation will God appoint for walles and bulwarks (to caſt out our enemies, and to keepe vs in compaſſe.) *Open yee the gates* (yee [x] Porters of the *Lords houſe*, who haue the *key* [y] *of knowledge*, and whom he hath appointed to carry *the* [z] *key of Dauid for opening & ſhutting, for* [a] *remitting and retaining ſinne,*) *that the righteous nation which keepeth the truth, may enter in* (*through the* [b] *gate into the Citie, by grace to glory.*) *For thou, Lord, wilt keepe him in perfect peace, whoſe minde is ſtayed on thee* (as on the rocke, againſt which albeit [c] all waues doe daſh, yet are they done away) *becauſe he truſted in thee* (*for the Lord neuer* [d] *faileth them that truſt in him.*) Therefore *truſt yee in the Lord for euer: for in the Lord Iehouah* (who performes what he promiſeth *to be* [e] *knowne by this Name*) *is euerlaſting ſtrength.* As therefore we cannot finally fall, ſo ſhall we not periſh, being ſet on that *Foundation*, being holden of that Head. *For* [f] *the foundation of the Lord remaineth ſure, and hath this ſeale, The Lord knoweth who are his.* Can we then be moued out of place by any ſtorme, being ſo well grounded? Our vpper parts are ſafe too; for our Head *is* [g] *aboue*, that we cannot be drowned in the middeſt of many waters, being [h] knit vnto him *by ſo many ioynts and bands.* If we be weake in our ſelues, as we are all but fleſh, yet are we ſtrong in him, who firſt can ſo ſaue vs, *that* [i] *none ſhall be able to take vs out of his hand*: who, ſecondly, will ſaue vs [k] *from the hand of all that hate vs*, that in peace we may *ſerue him without feare*: who, thirdly, as he [l] is *Alpha* by preuenting grace, will alſo be *Omega* by his gift of perſeuerance, [m] *performing the good worke he hath begun*

x Iohn 10.9.
y Luke 11.52.
z Eſay 22.22. Reuel 3.7.
a Iohn 20.23.
b Reuel.22.14
c Matth.7.25.
d Pſal.37.40.
e Exod.6.3.
f 2.Tim.2.19.
g Phil.3.20.
h Coloſ.2.19.
i Iohn 10.27.
k Luk.1.71.74.
l Reuel.1.8.
m Phil.1.6.

begun in vs, and bringing [n] *forth the head ſtone* of his ſpirituall building in vs, with *ſhoutings* (of his gladſome [o] Angels for our conuerſion) *crying, Grace, Grace vnto it.* For *by* [p] *grace we are ſaued, and not of our ſelues: his* [q] *grace is not in vaine in vs*; wee [r] growing both ſo faſt, and ſo fully thereby *into our head*, that we cannot be moued, [ſ] *God by his fauour* hauing made our mountaine to ſtand ſo ſtrong. For firſt are our foes many? *Feare* [t] *not: for they that be with vs, are more then they that be with them.* [u] *God is on our ſide, who can be againſt vs?* For, ſecondly, are our foes mightie? Be of good comfort: the Lyon [x] couchant of the *Tribe of Iuda*, who is our ſhield, will [y] *put to flight the* [z] *rampant roaring Lyon of hell*: yea, [a] *the God of peace ſhall bruiſe Satan vnder your feete ſhortly.* For, thirdly, haue our foes fought long againſt vs? Be not diſcouraged, their time is the ſhorter; our glory is the neerer, and therefore [b] they rage. He that ſaueth vs, ſeeth them, [c] and laugheth them to ſcorne, *for* [d] *kicking ſo fooliſhly* againſt *the pricks. Our teares are put into his bottles*; our troubles are regiſtred in his booke of remembrance, that they may be in freſh ſuite againſt our enemies for our comfort and encouragement, who ſhall finde in the end [e] *a glorious libertie, by the full redemption of our bodies*, from trouble by death, and from death, by the comming of Chriſt vnto Iudgement. For *here we* [f] *haue no continuing Citie, but looke for one to come*; whereinto ſince *in* [g] *no wiſe ſhall enter any thing that defileth*; he [h] *that hath this hope in him*, to enter therein, *and be like him, ſhall purifie himſelfe, euen as he is pure.* For this is that conformitie

n Zach 4.7. *Vid. Calum. ibid*
o Luke 15.8.
p Epheſ.1.8.
q 1.Cor.15.10
r Epheſ.4 15.
ſ Pſal.30.7.
t 2.Reg.6.16.
u Rom.8.31.
2.
x Gene.49.9.
y Matth.4.11.
z 1.Pet.5.8.
a Rom.16.20.
3.
b Reuel.12.12
c Pſal.59.9.
d Act.9.5.
e Rom.8.23.24
f Heb.13.14.
g Reuel.21.27
h 1.Ioan 3.3.

mitie vnto our Master in Christian perfection, of which we are now briefely to speake of in the last place.

1. The fourth Part.

Euery one that is perfect, shall be as his Master.] The originall is [καταρτισμένος πᾶς ἐσαι, ὡς ὁ διδάσκαλος αὐτυ:] which [i] *Theophylact* and *Erasmus* [k] seeme to vnderstand as spoken Imperatiuely (*Let euery one bee* (ἔσω) *perfect, as his Master*;) in truth, all to one and the selfe-same sense, that others, as the [l] *Syriack*, and the *Vulgar* doth reade, *viz.* that the Disciple must conforme himselfe to be like his Master, howsoeuer hee swarued farre from him before. For the word (καταρτισμένος) signifieth him who is restored to the place, whence hee was before, as it were disioynted: the word (καταρτίζω) being borrowed from *Chirurgians*, who τὰ μέλη εἰς τὸν τόπον τὸν ἴδιον καταρτίζουσι, *put broken members into their owne places*, saith [m] *Ægineta*, as [n] *he gaue some, Apostles; and some, Prophets; and some, Euangelists; and some, Pastors and Teachers,* (πρὸς τὸν καταρτισμὸν τῶν ἁγίων) *for the repayring and perfecting of the Saints*, who before by nature were out of the place of happinesse, but by the Word of Grace are restored, and made perfect. For the word (καταρτίζω)

i *Theophylact. in 6. Luc.*
k *Erasm. in Annotat. in 6. Luc.*
l *Vid. Bezam. in Annotat. maioribus in 6. Luc.*

2.

m *Apud Henr. Stephan. in* ἄρτιος.
n Eph. 4. 11. 12. 11. *Vbi vid. Zanchium in Eph.*

1. signifieth, first, to restore and set things falne, into their proper place againe, as where the Apostle saith, [o] *If a man be ouertaken in a fault, ye which are Spirituall, restore* (καταρτίζετε) *such a one with the Spirit of Meekenesse.* Secondly, to be more and more perfected and established in the same estate, vnto which they were restored, as the same Apostle beseecheth the *Corinthians*, [p] *that there be no diuision amongst them, but that they*

o Gal. 6. 1.

2.

p 1. Cor. 1. 10.

they may be perfectly ioyned together (κατηρτισμένοι) *in the same minde and in the same iudgement.*

The point then of Doctrine, which hence wee learne, is this, that *if we be the true Disciples of Christ, we must alwayes goe forward towards that full perfection, which is in Christ Iesus.* For so it is commanded not only to [q] ABRAHAM: *I am the Almightie God, walke before mee, and bee thou perfect*; but also to all faithfull Professors, both by our *Saviour*; [r] *Be ye therefore perfect, as your Father, which is in Heauen, is perfect*: and by Saint PAVL, *Be* [s] *perfect*: *as* IOB *was*, [t] *a man perfect and vpright*, *as* [u] DAVID *was a man after* GODS *owne heart*, *as* [x] IOSEPH *was a iust man*, *and* ZACHARIE [y] *and* ELIZABETH *were both righteous before God, walking in all the Commandements and Ordinances of the Lord, blameleſſe.* For if they will haue Heauen, they muſt doe thus, ſince [z] *fleſh and bloud cannot enter into the Kingdome of God; neither corruption inherit incorruption*: And therefore *let vs goe* [a] *to him without the Campe, bearing his reproch*; that is, as *Primaſius* [b] hath fully expounded, *Because he hath ſuffered without the Campe, that he might ſanctifie vs; let vs go forth vnto him too, without the conuerſation of carnall men, mortifying our members together with our ſinnes, and concupiſcences: let vs alſo imitate his Paſſion, by enduring Martyrdome for his ſake. For this is to beare his reproch, to ſuffer the ſame things, which hee ſuſtained. For his Croſſe ſeemeth vnto the Pagans to bee his ſhame; but vnto vs it is Sanctification and Redemption: therefore let vs goe forth to him out of the Tents, deſpiſing things preſent, louing things to come*; contemning

The Doctrine.

1. *Regula.*

q Gene. 17.1.

r Matth. 5.48.

2. *Regula.*

s 2.Cor.13.11.

t Iob.1.1.

u 1.Sam. 13.4.

x Matth. 1.19.

y Luke 1. 6.

3. *Regula.*

z 1.Cor.15.50

a Heb. 13.13.

b *Primaſ. Commentar. in* 13. *Hebr.*

things visible, desiring to follow things eternall.

Ob.

But it may be, some will say, that no man liuing in this World can bee perfect, since [c] *many things we sinne all, and if we say,* [d] *we haue no sinne, wee deceiue our selues, and there is no truth in vs; and we* [e] *know but in part, and prophecie but in part:* why then doth Christ command vs to be perfect? [f] *Nemo tenetur ad impossibile: No man is bound vnto what is impossible for him to doe.*

c Iames 3.2.
d 1.Iohn 1.8.
e 1.Cor. 13.9.
f *In Sext. lib. 5. tit. de Reg. iuris 6*

Sol.

Indeede men say so; *but* [g] *God, who requireth truth in the inward parts*, commanded the obseruation of the Morall Law, to all men vnder paine of the eternall [h] Curse; and yet it is not possible for [i] any man liuing to keepe the Law, being so subiect to all imperfections, *that the whole* [k] *head is sicke, and the whole heart faint: from the sole of the foote, euen vnto the head, there is no soundnesse in it, but wounds, and bruises, and putrifying sores.*

g Psal. 51.6.
h Deut 27.26.
i Rom. 3.19 20
k Esay 1.6.7.

2.
Two Questions of Perfection.

1.
What it is?

And therefore to know what perfection Christ here speaketh of, let vs make search into two points: First, *What is the perfection here required?* Secondly, *How farre can any man here liuing proceede therein?* To find out the former, know we that this perfection is the perfection of Christ, as Christ is our Teacher or Master. For as the Master by teaching laboureth to bring his Schollers to that perfection, which he himselfe hath in any knowledge: so Christ our Master teacheth vs daily to bring vs to as much perfection of knowledge and Grace, as wee can receiue, being in truth not capeable of any more then it is his pleasure we shall receiue, [l] *he working in vs the*

l Phil. 2.13.

will

will and the deed, of his owne good pleasure. So that this *perfection of our Master Christ Iesus*, is to be distinguished into *formall and effectiue, or into inherent and communicated perfection. Formall or Inherent perfection*, is the perfection of the person of Christ, as hee is both *perfect God, and perfect Man*, and perfect both God and man. For, first wee finde him *perfect God*, παντελεια, by an all-sufficiencie, [m] *of whom, and through whom, and to whom are all things*, and αὐταρκεια, by a sole-sufficiency, since *though* [n] *there bee that are called Gods, whether in Heauen or in Earth (as there be gods manie, and lords many,) yet to vs there is but one God, the Father, of whom are all things, and wee in him; and one Lord Iesus Christ, by whom are all things, and we by him.* Secondly, *perfect man*, of a reasonable soule, and humane flesh subsisting, in both being euery way like vnto vs, [o] *sinne only excepted.* Thirdly, *perfect both God and Man* (θεανθρωπος) the Godhead, and Manhood being [p] *vnchangeably, indiuisibly, inconfusedly, and substantially vnited in the person of Christ, the only Mediatour betweene God and Man*; perfectly obedient, both in action and in passion; in action [q] *fulfilling all righteousnesse, to* [r] *doe the will of him that sent him, and to finish his worke*: in passion; both of soule, [s] *heauy through sorrow* (for Gods wrath due for mans sinnes) *vnto the death*, and of bodie sustayning many torments both in his life time, by [t] pouertie and [u] persecutions, and at [x] his death, by mocking, buffeting, whipping, stretching, nayling, and piercing his sweet side with a sharp Speare, vpon the [y] cursed Tree or Crosse, then turned to be a blessed Engine of mans true happines,

m Rom. 11.35

n 1. Cor. 8.6.

o Heb. 4.15.

p *Vid. Symbol. Concil. Chalcedonensis & Damascen. lib. 3. cap. 3.*

q Matth. 3.15.

r Iohn 4.34.

s Matth. 26.38.

t Matth. 8.20. Luke 8.1.

u Luke 11.21. Iohn 7.22. &c.

x *Vid.* Matth. 27 & Ioh. 18. & 19

y Gal. 3.13.

z Coloſ. 1.21. 22.

in that z *we that were ſometimes alienated, and enemies in our minde by wicked workes, now hath hee reconciled, in the bodie of his fleſh, through death, to preſent vs holy and vnblameable, and vnreproueable in his ſight.* Now this his *formall inherent perfection* is in himſelfe, as hee is alone *God and Man, the only Mediatour* betweene God and Man; and not that which here wee ſeeke, it being only proper to himſelfe, *who only* a *trod the Wine-preſſe, and none of the people with him.* Wherefore we muſt briefly conſider of that perfection of Chriſt, which we call *effectiue and communicable*, to wit, that which is communicated vnto vs, by his working in vs, through his holy Spirit, that wee b *may bee conformed to his Image, in which after* c *God we are new men created in righteouſneſſe, and true holineſſe.* A perfection diſtinguiſhed according to thoſe degrees, which we make in it. For as after our fall wee cannot riſe of our ſelues, but *Chriſt* d *muſt quicken vs*: ſo when we are reuiued by a new Birth, we cannot attaine to the height of perfection at one leape; but as e IAACOBS *Ladder* had certaine degrees and ſteppes, by which *the Angels of God did aſcend and deſcend*: ſo this courſe of perfection, wherein we are to *aſcend* vnto GOD, hath certaine degrees of *holineſſe and righteouſneſſe*, through which we muſt paſſe, before we can attaine to the height of our happineſſe, as the Apoſtle ſaith, *In* f *the Goſpell is the righteouſneſſe of God reuealed from faith to faith*; by which g *we all with open face beholding, as in a Glaſſe, the glorie of the Lord, are changed into the ſame Image, from glory to glorie, euen as by the Spirit of the Lord.* Learned Diuines h then out of their good

a Eſay 63. 3.

b Rom. 8. 29.

c Epheſ. 4. 23.

d Epheſ. 2. 5.

e Gene. 28. 18

f Rom. 1. 17.

g 2. Cor. 3. 18.

h *Hemingius Syntagm. Gloſſ. 4 cap. 4. Arct. Probl. 162. & Polanus ſyntag.*

ex-

experience obſeruing the graduall proceedings of Chriſtians vnto perfection, out of the holy Scripture ſet downe this *perfection* to bee two-fold: Firſt, *Perfectio viæ*: *The perfection of the way*: Secondly, *Perfectio vitæ*: *The perfection of life*: that is, the courſe wherein wee muſt runne, this is the Crowne, which we ſhall obtaine,[i] *So runne, that ye may obtaine.* *The perfection of the way*, is a blameleſſe courſe of vpright walking only in this life, of which the *Pſalmiſt* thus pronounceth,[k] *Bleſſed are the vndefiled in the way, who walke in the Law of the Lord*: and it is found to be two-fold, *Legall, or Euangelicall*: *Legall perfection* is that, when a man according to the tenour of the Law fulfilleth all the Commandements of God, as it is required by *Moſes*, ſaying,[l] *And now Iſrael, what doth the Lord thy God require of thee, but to feare the Lord thy God, to walke in all his wayes, and to loue him, and to ſerue the Lord thy God, with all thy heart, and with all thy ſoule: to keepe the Commandements of the Lord, and his Statutes, which I command thee this day for thy good?* *Euangelicall perfection* is a carefull endeuour of a faithfull man vnto the true obedience of Gods holy will reuealed in his Word, fully ſetled for all his life time, that hee may ſtill grow in grace vnto glorie, as Saint PAVL[m] *forgetting thoſe things which are behinde, and reaching forth to thoſe things, which are before, preſſed towards the marke, for the price of the high calling of God in Chriſt Ieſus*: and this *perfection* is wrought by the Holy Ghoſt, Firſt, in the nature and ſubſtance of a regenerate man. Secondly, in his actions. In his nature and ſubſtance this perfection is wrought,

i 1. Cor. 9. 25.

k Pſal. 119. 1.

l Deut. 10. 12. 13.

m Philip. 3. 13 14.

when after the remiſſion of our ſinnes, and the imputation of Chriſts Righteouſneſſe for our free and full iuſtification by a liuely faith, that inbred corruption ariſing from the blot of originall ſinne is leſſened in vs, and Gods grace ſo reſtored, as that by it we grow ſtill better and better; for [n] as *ſinne maketh the wicked waxe worſe and worſe*: ſo Grace draweth the godly on in perfection *to* [o] *walke from ſtrength to ſtrength, till they appeare before God in Zion.* So that looke how farre ſinne hath defiled the natural man by the iſſues of corruption throughout all the parts and powers of ſoule and bodie: euen ſo farre doth and ſhall the Grace of Gods Spirit worke a reſtitution in the man regenerate, that [p] his whole Spirit, *Soule, and Bodie may be preſerued blameleſſe vnto the Comming of our Lord Ieſus Chriſt.* For ſhall not *Iaacob* ſupplant ESAV? *Shall not the Spirit ſubdue the fleſh?* Shall mans ſinne eneruate, or hinder Gods Grace? No, in no wiſe, if God ſend his holy Spirit, *which* [q] *bloweth where hee liſteth.* And therefore this perfection of mans nature reformed, ſpreadeth it ſelfe into many faire branches, Firſt, in the minde, by a quicke perceiuing and a ſound iudgement of heauenly things, not only for the knowledge of the principles, and grounds of GODS Religion; but alſo for the gathering of ſuch good concluſions, as may both ſtrengthen and increaſe faith, ſince [r] *hee hath the anoynting from the Holy One, and knoweth all things.* Secondly, in the will, by moſt ready inclinations, and ſettled reſolutions for the right performance of all holy Duties, preſcribed by God for holineſſe, righteouſ-

n 2.Tim.3.13.
o Pſal 84.7.
p 1.Theſ.5.23.
q Iohn 3.8.
r 1.Iohn 2.20.

righteouſneſſe, and ſobrietie; ſince thereto are wee [f] taught, & therefore are we *purged to be a peculiar people vnto himſelfe, zealous of good works.* Thirdly, in the conſcience, both [t] by *boldneſſe towards God*, vpon the full aſſurance of the remiſſion of our ſinnes, and by an honeſt care of liuing vprightly in the feare of God, without ſcarre of ſcandall giuen or taken to his owne true quietneſſe, and the profitable edifying of other men, ſince *the high way* [u] *of the vpright is to depart from euill; he that keepeth his way, preſerueth his ſoule, and the* [x] *feare of the Lord tendeth to life; hee that hath it, ſhall abide ſatisfied.* Fourthly, in the outward behauiour of body, by diligent watching ouer all the whole body, and euery part thereof, [y] *to giue it vnto God as a weapon of righteouſneſſe, and not as a weapon of vnrighteouſneſſe vnto ſinne*, ſince *the* [z] *body is the Temple of the holy Ghoſt, which is in vs.* And ſo is this New-man [a] *perfect and intire, lacking nothing*, if his actions bee anſwerable to theſe in-wrought good habits of body and ſoule.

f Tit.2.12.14.

t 1.Iohn 3.18.

u Prou.16.17.

x Prou. 19.23.

y Rom.6.13.

z 1.Cor.6.19.

a Iames 1.4.

Now all the actions of true perfection *Euangelicall*, are reduceable, or to be drawne vnto one generall head, which is *Repentance*, conſiſting of [b] two ſpeciall parts; the one called, properly, μετμέλεια, *a ſorrow after ſinne*: the other, μετανοια, *a true reformation after that ſorrow.* The former is eſteemed an action of *Euangelicall perfection*, not as it is a ſorrow ariſing from feare of puniſhment denounced in the Law againſt impenitent ſinners (for that [c] *ſorrow is wrought* by the *ſpirit of bondage*, and may bee in Reprobates, as in [d] *Cain*, and [e] *Fœlix*:) but as it is a god-

b *Vid. Rollocum de Vocat. efficaci cap.36.*

c Rom.8.15.

d Gene. 4.7.

e Act.24.25.

ly ſorrow, wrought in our hearts by the [f] *Spirit of adoption*, onely becauſe God is ſo diſhonoured by our ſinnes, and ſo diſpleaſed at vs ſinners, as *Dauid* [g] lamented, ſaying, *Againſt thee, thee onely, haue I ſinned, and done this euill in thy ſight.* For, [h] this *pricking of the heart*, this [i] *chattering*, this [k] *mourning*, tendeth to perfection two manner of waies: firſt, as it teareth aſunder our hardned hearts for our fore-paſt ſinnes, that ſo they may become *the* [l] *Sacrifices of God*, [m] *purged from dead works, to ſerue the liuing God*; becauſe *God onely looketh* [n] *on him that is poore, and of a contrite heart, and trembleth at his Word.* Secondly, as it maketh a man alwaies ſuſpect himſelfe vpon the conſcience of his owne infirmities, which miniſter ſeede vnto his ſinnes, as [o] *Iob* did his *ſonnes*, and *Dauid* himſelfe, ſaying, *Haue* [p] *mercy vpon me, O Lord, for I am weake*: for thus hee caſteth off the confidence of the [q] *fleſhly arme*, and *truſteth in the Lord, his helper*: and ſo he ſeeing his owne ſpots and ſtaines by the cleere Glaſſe of Gods Law, daily endeoureth by a liuely faith to waſh all white in [r] the *bloud of the Lambe.*

But all this cannot perfect vs without a further proceeding, euen vnto the latter part of *repentance*, (*viz.*) μετάνοια, which is an action of perfection, onely as it is a change, firſt, in the minde, from [ſ] *the beleeuing of errors, to the knowledge of the Truth*: ſecondly, in the will, from euill to good, [t] *hating that, inclining to this*: thirdly, in the whole man, who before being [u] *diſobedient, and to euery good worke reprobate*, now yeeldeth himſelfe vnto all due obedience, and ſeruice of God, ὅλος, ὅλον, ὅλως: *wholly, both in body and in Spirit*

f Rom. 8. 15.
g Pſal. 51. 4.
h Act. 2. 37.
i Eſa. 35. 14.
k Matth. 5. 5.
l Pſal. 5. 18.
m Heb. 9. 14.
n Eſay 66. 2.
o Iob. 1. 5.
p Pſal. 6. 2.
q Ierem. 17. 5.
r Reuel. 7. 14.
ſ 2. Theſ. 2. 11.
t Iude 23.
u Tit. 1. 16.

Spirit glorifying [x] *God: for they are Gods in all points, whiles* [y] *that hee hath reſpect vnto all Gods Commandements; for euer*, in that hee *deſireth but one* [z] *thing of the Lord, which he will ſeeke after, that he may dwell in the Houſe of the Lord all the dayes of his life, to behold the faire beauty of the Lord, and to inquire in his Temple.* For although the fleſh allure him with ſubtill baits: yet, [a] by *crucifying the fleſh, with the affections and the luſts*, hee auoydeth the danger of thoſe inticements: although the world ſet blocks in his way: yet God maketh [b] *his way plaine* by induing him [c] with *patience to poſſeſſe his owne ſoule, and to* [d] *leap ouer ſuch lets*: yea, albeit the raging Deuill, ſpiting at this perfect man, muſtereth all his forces of hard temptations, either to oppreſſe him, or incumber his way: yet [e] *his way is on high, to auoid from hell beneath*; he eaſily defeateth them all, [f] by the *putting on of the Armour of light, and the diſcreete vſing of the ſame* againſt the brunt of euery temptation; according to their ſeuerall kinds. For, [g] *the Name of the Lord is a ſtrong Tower, the righteous runne into it, and is ſafe:* hee is called a [h] *Chriſtian*, and in *Chriſt* at the end *hee* [i] *ſhall bee more then Conquerour*, when *the* [k] *God of peace ſhall tread downe Sathan vnder his feete ſhortly.* It may bee, that he is ſtayed awhile from following his courſe by the heate and height of violent temptations, as were [l] *Samſon*, [m] *Dauid*, [n] *Peter*, and others of the bleſſed Martyrs and Confeſſors, as [o] *Origen*, [p] *Marcellinus*, and that true ſeruant of Chriſt, [q] *Thomas Cranmer*, by weakneſſe of the fleſh, yeelding ſomewhat to ſinne: but yet he falleth not finally from the faith, [r] *the ſeed of*

x 1.Cor.6.20.
y Pſal.119.8.
z Pſal.27.4.
a Gal.5.24.
b Pſal.143.8.
c Luke 21.19.
d Pſal.18.29.
e Prou.15.24.
f Epheſ.6.14. 15.16.17.
g Prou.18.10.
h Act.11.25.
i Rom.8.37.
k Rom.16.20.
l Iudg.16.21.
m 2.Sam.11.2
n Math.26.76
o *Niceph.lib.5. cap.33.*
p *Platina in Marcellin.*
q *Fox.Act. & Monum.p.1710*
r 1.Iohn 3.9.

of God remayning in him, to hold him vp, that in the act he ſhould not runne too farre, and in the iſſue he ſhould not be ſlacke to get himſelfe out; recompencing his ſtay by a ſwifter courſe afterward, with a greater deteſtation and loathing of ſinne, and a zeale more inflamed to follow after righteouſneſſe, as we find it true in the foreſaid Saints, what was promiſed by [f] the Prophet, *They that wait vpon the Lord, ſhall renue their ſtrength; they ſhall mount vp with wings as Eagles; they ſhall runne, and not be weary; they ſhall walke, and not be faint.* For, ſaith the [t] *Pſalmiſt* to all the Church militant, *Though yee haue layne amongſt the pots*, (ſubiect to much danger in darke obſcuritie) yet, for iſſue out of trouble, *yee ſhall bee as the wings of a Doue, couered ouer with ſiluer, and her feathers with gold*: For their wings are their prayers, by which they eſcape, eſpecially, being both qualified with the *meekeneſſe of a Doue*, and *ſinceritie* ſhining like pureſt ſiluer, and grounded vpon a liuely faith, which, as feathers, flye into the golden eſtate of glory. And thus we ſee fully, what is that which they call [*perfectionem viæ*,] the *perfection of the way*.

f Eſay 40.27.

t Pſal. 68.13. *Vid. ibid. Mollerum, &c. Lyram, &c.*

2. Now for the ſecond, which is *perfectio vitæ*: the *perfection of life*, it is that eſtate of perfect happineſſe which the faithfull ſhall enioy in the life to come, with Chriſt in heauen: of which I cannot make any explanation further then vnder ſuch metaphoricall termes as the Scripture vſeth, onely to let vs ſee a glimpſe of that glory which we ſhall enioy fully; as when it is called, a [u] *Kingdome*, for our raigning there; a [x] *refreſhing*, for our comfort there; a [y] *reſt*, for

u Luke 12.32.
x Act. 3.21.
y Reuel. 14.13

for our quiet there, a [z] *Paradiſe*, for our pleaſure there, [a] *the houſe of our Father*, [b] *the fulneſſe of ioy, the* [c] *ioy of the Lord*, [d] *the holy Citie*, [e] *the heauenly Ieruſalem*, [f] *the glorie of God, Abrahams* [g] *boſome*, [h] *our glorie*, [i] *our peace*, [k] *our eternall happineſſe*, ſuch as [l] *neither eye hath ſeene, nor eare hath heard, nor euer entred into the heart of man.* For if *S. Paul* [m] being *rauiſhed in ſpirit*, could not vtter what he ſaw there, how can we expreſſe, what God hath reſerued for *preſent faith*, and *future ſight*, as we [n] walke *by faith*, and not *by ſight?* [o] *Let vs ſeeke it, and ſet our affections vpon it*, as vpon *the* [p] *onely treaſure of our hearts*, ſince [q] *this is not our reſt, who* [r] *hauing here no continuing Citie, muſt looke for one to come*, that [ſ] *when that which is perfect, is come, then that which is in part, may be done away.*

But in the meane time, ſince we finde now what this perfection is which our *Sauiour* ſpeaketh of, to wit, *a true conformitie vnto himſelfe in that which is perfect, not perſonall, but communicable, both in the way of grace, not only as it is preſcribed by the Law, but performed by the Goſpell, in the nature and actions of the regenerate*, and in the *life of glory*; let vs diligently ſearch the depth of this latter queſtion, *how farre can any man here liuing proceede in this perfection?* A maine point of perfect knowledge eaſily found by the due conſideration of the three-fold eſtate of man in this world, as firſt, in his nature, ſecondly, in his fall, thirdly, in his new birth. For firſt in his nature he was *created* [t] *good*, [u] *according to Gods Image of holineſſe and righteouſneſſe*; yet is he not therefore any way with God to be compared in perfection. For [x] *woe vnto*

z Luke 23.43.
a Iohn 14.2.
b Pſal.16.11.
c Matth.25.21
d Reuel.21.10
e Heb.12.21.
f Rom.3.23.
g Luke 16.21.
h 1.Cor.2.7.
i Luke 1.9.
k Dan.12.2.
l 1.Cor.2.9.
m 2.Cor. 12.3.
n 2.Cor.5.7.
o Coloſ.3.1.
p Matth.6.21.
q Mic. 2.10.
r Heb.12.13.
ſ 1.Cor. 13.10

The latter Queſtion, how farre here?

I.

t Eccleſ. 7.31.
u Gene. 1.26. Epheſ. 4.24.
x Eſay 45.9.

vnto him that ſtriueth with his Maker. [y] *Shall mortall man be more iuſt then God? Shall a man be more pure then his Maker? Behold, he put no truſt in his ſeruants; and his Angels he charged with folly: How much leſſe in them that dwell in houſes of clay, whoſe foundation is in the duſt, which are cruſhed before the moth?* Therefore our firſt concluſion is this, *we can neuer attaine to the inherent perfection of Chriſt, as he is either God or man,* not as *he is God,* becauſe ſo he is infinite, and [z] *there is no proportion betweene the infinite Creator, and finite creatures*; not as he is man, becauſe though he be like vs ſo, yet here we come farre ſhort of him, who is *vnchangeable* in his innocencie, where we in *Adam* receiued only grace, by which we might not haue ſinned if we had would, but not that grace by which we would not or could not haue ſinned, being made with a free will either to good or ill, that he might *ſhew thereby* (ſaith [a] S. *Auguſtine*) *firſt, what mans free will can doe, and then what the benefit of his grace, and iudgement of his iuſtice can.* Secondly, in his fall he is wholy corrupted, and become *ſo* [b] *abominable,* that his very beſt parts, yea and *all his* [c] *righteouſneſſe is but as filthy rags.* So that if Chriſt preſcribe perfection from the Law, our ſecond concluſion is, that *wee can neuer attaine to that legall perfection,* ſince it requireth ſo much, and we can performe ſo little or nothing, that the *Apoſtle* maketh it an *axiome,* [d] *By the deeds of the Law there ſhall no fleſh be iuſtified in his ſight.* Thirdly, in his new birth, he is but as *in flore aut germine: in the bud, or flowre* [e], *a milke-ſop babe, altogether vnskilfull in the Word of righteouſneſſe,* forefollowed by the

y Iob 4 17.18. 19.

1. Concluſion.

z *Beda in axiomat.*

a *Auguſt. lib. de Corrept & grat. cap. 11. &c.*

2.

b Pſal. 14. 3.

c Eſay 64. 10.

2. Concluſion.

d Rom. 3. 19.

3.

e Heb. 5. 13.

the flesh in spiritual proceedings,[f] *the law of his members rebelling against the law of his minde, and leading him captiue vnto the law of sinne, which is in his members.* And therefore hence we determine in a third conclusion two things, first, that *we are not yet come to the perfection of life*, being κατηρτισμένοι, *framed or fitted towards it*, but not τέλειοι, *fastened in it*. For now [g] *wee are the sonnes of God, and yet it doth not appeare what we shall be.* For being yet in growing, we are not at our last period of perfection; *the end is the last and best thing*, saith the Great [h] Philosopher; for as the good Father [i] *Iustine Martyr* giueth the reason, *The perfection of God is in God, and no other beeing can increase it*; because when we are come so farre, then shall we rest. Secondly, that therefore, since we are yet in continuall motion *our perfection present is only of the way Euangelicall, wherein we are alwayes bound to walke* [k] *forward from the beginning of the doctrines of Christ.* For we are but ἐν ἕξει κρατεῖσθαι not ἐν ἕξει, in *the disposition*, not in *the habit*, perfect *quoad* [l] *partes*, according *to the seuerall parts of perfection*, but not *quoad gradus, according to the seuerall degrees thereof*, as a sucking childe is a perfect man in regard of his substantiall parts, although he is not yet at his full growth. So [m] DAVID *walked within his House with a perfect heart*, and yet *hee* [n] *sinned* therein with *Bath-shebah*: so [o] ASA *his heart was perfect all his dayes*; yet *the high places were not taken away*: so Saint PAVL [p] *was conformable, but not already perfect. Omnes imperfecti sumus; ibi perfiemur, vbi omnia perfecta sunt*, saith S. [q] AVGVSTINE: *We are all vnperfect: there shall wee be*

f Rom. 7. 23.

3. Conclusion. 1. Part.

g 1. Iohn 3. 2.

h *Aristotel. lib. 2. Physic. cap. 3.*

i *Iustin. Martyr. q. 113.*

2. Part.

k Heb. 6. 1.

l M. *Perkins vpon Mat. 5. 48.*

m Psal. 101. 2.

n 2. Sam. 11. 2.

o 2. Chron. 17. 15.

p Philip. 3. 12.

q *August. hom. 34. ex 50. hom. cap. 9.*

be perfected, where all things are perfect. For, *Modò ædificatur Ecclesia, sed in fine sæculi dedicatur*, saith the same[r] Father: *Now is the Church builded, but in the end of World it is dedicated.*

r *Aug. in Ser. 11 de verb. Apost. cap. 1.*

Ob. Yea, but why then doth the Holy Ghost absolutely command vs to *be perfect*, if wee cannot bee perfected here?

Sol. Surely the reason of such precepts is two-fold, first, in respect of Gods Elect, who by those exhortations vnto perfection are the more encouraged to follow good courses, knowing hereby, how GOD doth approoue them, and finding withall by GODS assisting grace an abilitie, and a willingnesse in themselues to performe them: becausse as in the Creation, [s] *dictum, factum, by his Word were all things made*: so in Regeneration, *he spake, and he doth of* his owne meere mercy enable vs with means to perform what he enioyneth vs; since [t] *his Word shall not returne to him void*: Secondly, in regard of the Reprobates and wicked Worldlings, who hereby are not only [u] *without excuse*, being so plainley warned against their wickednesse; but also much restrained of their licentious and madde outragiousnesse, as *Herod* was by [x] *Iohn Baptist.*

s Psal. 34. 9.

t Esay 55. 11.

2.

u Rom. 1. 20.

x Mark. 6. 14.

Vses of the Doctrine.

1. For correction.

Wherefore, since the precepts for perfection prooue that wee are not yet made perfect; the vse of this Doctrine thus plainely declared, is two-fold: First, for correction: Secondly, for direction: The correction is of three sorts of Perfectists: First, *Pelagians* and *Celestians*, who affirming, *that a man in this life may be so perfect, as to be without sinne*, were learned-

nedly, and largely confuted by Saint *Auguſtine*, y in his booke againſt *Cæleſtius*, demonſtrating mans preſent imperfection in this life by his manifold omiſſions of neceſſarie duties, and his infinite committings of hainous tranſgreſſions, both in his nature vnregenerate, which is wholly ſinfull, and in his reformed courſe of life, ſo full of great ſlips, as that he hath need daily to pray; z *Forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs*; and with the *Pſalmiſt*, a *Enter not into iudgement with thy Seruants, O Lord: for no fleſh is righteous in thy ſight.*

y *Aug. tom 7. lib. in Cæleſt.*

z Mat. 6. 12.

a Pſal. 143. 2.

Secondly, *Papiſts*, who ſtand ſo much vpon the perfection of mans righteouſneſſe in this life, as that they ſticke not to affirme, both b *that a man in this life may perfectly fulfill the Law of God*, yea, & *that* c *he may doe more, greater, and more holy workes, then the Law requireth, ſo that thoſe workes of ſupererogation may bee ſold for money, or in courteſie communicated to others for their help*, as *Petrus de Aſoto* ſaid, d *Supererogamus nonnihil de his ad quæ ex neceſſitate tenemur: we do ſupererogate ſomewhat of thoſe workes, vnto which wee are bound of neceſſitie.* For *Pelagius* went not thus farre, as they, who make men of themſelues, to bee in a manner equall with Chriſt, both for fulfilling the Law, as he *fulfilled all righteouſneſſe*, and for meriting for others as well as for themſelues. But what will not proud fleſh attempt to ſay or doe, if it be not reſtrained? I cannot for lacke of time, leſt I bee tedious; neither will I further trouble you with any long or laborious Diſputation, in this double Controuerſie, which we haue with theſe *Antichriſtian Aduerſaries*,

b *Bell. l. 4. de Iuſtific. c. 11. & c.*

c *Caſſand. in conſul. art. 21. & Rhemenſ. in 1. Cor. 9. § 6.*

d *In aſſert. Cathol. de leg. and Tilem. Heſſhuſ. de ſexc. Papiſt. cr. art. 16. & Colon. Antid. de bonis operibus & Inter. c. de bonis operibus*

ries, since you may reade them fully answered in these points, by diuers of our [e] most Reuerend and Learned Diuines.

Only for a taste, wee may thus farre remember you, First, in the former point, that indeed God gaue his Law not altogether vnpossible for man to performe, since hee could in his integritie, Christ did it for vs, and we shall hereafter, when wee are restored vnto perfection fully in the life to come. But, in the meane-time, albeit wee are in Christ reclaimed and called to Grace; yet is the Law, as *Peter* said, [f] *a yoke, which neither our Fathers, nor we were able to beare*; by reason of the [g] *flesh still rebelling against the Spirit*, and our manifold imperfections arising from that [h] *wilde Gourd*, our inbred concupiscence, which *is death in the pot*, such an hurt to the heart, that albeit *Christs* [i] *yoke is easie, and his burden light*; *his* [k] *Commandements are not grieuous*, in respect of our *Charitie*, or [l] *loue of God shed abroad in our hearts, by the Holy Ghost*: yet are none liuing so able to beare them, to carrie them, to doe them, but he shall sometime fall as the *iust* [m] *man falleth seuen times in a day, and riseth againe*; hee shall sometimes transgresse, as in [n] *many things we sinne all*; because as Saint *Augustine* [o] said excellently, *So farre as concupiscence is in vs, it hurteth, although not to the destroying vs out of the lot of Saints, if it bee not consented thereunto, yet to the lessening of spirituall delight of holy minds.* So that the fault of not fulfilling the Law of God is not, either in God commanding, or in the Law commanded, hee commanding what we should doe, and this contayning the duties there-

e *Caluin. in Antidot. Concil. Trid. Sess 6. cap. 11. & ibid. Kemnit. par. 1. Exam. & D. Abbots against Bish. p. 2. pag. 550. &c. & D. Willet Synops. pag. 914. &c. Luc. Osiand. fil. cap. 12. Encb. in Pontific. 4. 3.*

I. *Sol.*

f Act. 15. 10.
g Gal. 5. 17.
h 2. Reg. 4. 39. 40.

i Matth. 11. 29
k 1. Iohn 5. 4.
l Rom. 5. 1.

m Prou. 24. 16

n Iames 3. 2.
o *August. lib. 4. in Iulian. Pelag. cap. 2.*

thereof; but in our ſelues, who ſhould rather hereupon confeſſe our infirmities, then arrogate to our ſelues any ſuch great perfection, ſeeing as S. *Paul* ſaid, p *The Law is ſpirituall, but I am carnall, ſold vnder ſinne.* And as Saint *Auguſtine* concludeth, q *Lex data eſt, vt gratia quæreretur: The Law is giuen, that Grace may bee ſought: Gratia data eſt, vt lex impleretur: Grace is giuen, that the Law might be fulfilled: Neq; enim ſuo vitio non implebatur lex, ſed vitio prudentiæ carnis: For it is not by any default of the Law, that wee fulfill it not; but by default of the wiſdome of the fleſh*, which r *is enmitie againſt God: for it is not ſubiect to the Law of God, neither indeed can be.*

p Rom.7.14.

q *Auguſt. in lib. de ſp. & lit.4.19.*

r Rom.8.6.

Secondly, in the latter point, where they hold workes of *ſupererogation*, that is, *that a man may doe more then is commanded, and that out of their abundance they may allot ſuch workes to the benefit of others, they ſow vp two Pillowes* ſ *on all arme-holes*, the one of Pride, the other of Securitie: of Pride, when they thinke to doe Workes t *aboue commandement*, whereas *the Law* u *of God is ſo perfect, that if it* x *be not anſwerable to the Law*, what wee doe, *there is no light in vs*, yea, y *we worſhip God in vaine, teaching for Doctrines mens Precepts*: of Securitie, when they would haue one ſo to depend vpon another, as vpon his *Mediatour*, when Scripture telleth them plainely, That z *no man can by any meanes redeeme his Brother, or giue to God a ranſome for him*: and that, *when we haue* a *done all that is commanded vs, we muſt ſay, Wee are vnprofitable ſeruants: wee haue done that which was our dutie to doe.*

2.

ſ Ezech.13.14

t *Interim Auguſt. bi ſupra.*

u Pſal. 19 8.

x Eſay 8.20.

y Matth.15.9.

z Pſal.49.7.

a Luke 17.10.

Ob.

For where [b] ſome would cloke this blaſphemie vnder the colour of the *communion of Saints, in which the weaker members are ſuſtained by the ſtronger as* ABRAHAMS [c] *Prayer healed* ABIMELECHS *Houſehold, and Hieruſalem* [d] *was often ſaued for* DAVIDS *ſake:*

b *Caſſander Conſultat. vbi ſupra.*
c Gene. 20.7.
d 1. Reg. 15.4.

Sol.

They vtterly miſtake the queſtion, or wilfully abuſe the ſimple & ignorāt, by caſting this miſt before their eyes, which being cleered by the light of the Goſpell, may well perceiue their falſe colloguing, if it be but in this, ſince the communion of Saints betweene our ſelues, conſiſteth not in miniſtring to others neceſſities, out of our ſuperfluities, or Workes (as they call them) of *ſupererogation*, but in the vſe of graces giuen vs for the benefit of others; thoſe graces being only ſuch, as whereby *one of vs* may edifie another alreadie planted in the Houſe of God, and not *meritorious* to procure eternall life, for others as they thinke, inſtancing therefore moſt idly both *in* ABRAHAMS *Prayers which profited* ABIMELECHS *Houſe in bodie, not in ſoule; not by* ABRAHAMS *communication*, but vpon Gods only fauour; and in DAVID, whoſe *merits* were not the cauſe of ſauing *Hieruſalem* out of the hands of their bodily enemies, but only Gods mercie, remembring the Couenant made with DAVID *before.*

As therefore the *wiſe* [e] *Virgins* could not ſpare any of their Oyle to the Fooliſh, leſt they ſhould haue wanted for themſelues: ſo the beſt of GODS Saints cannot ſpare any whit of grace to others, which themſelues may haue neede of; ſeeing that, as Saint *Auguſtine* giueth the [f] reaſon, *Euery man ſhall*

e Matth. 25.5.

f *Auguſt. lib. 83. quæſt. q. 59.*

giue

giue an account for himſelfe: neither is any man holpen by anothers teſtimonie with God, to whom the ſecrets of the heart are manifeſt: and ſcarſly is any man ſufficient to himſelfe, that his owne conſcience may beare witneſſe with himſelfe: Howſoeuer it bee, it is an *Axiome* in PETER [t] LOMBARD; *Nullius paſſione redempti ſumus niſi Chriſti: Wee are redeemed by no mans ſuffering but by Chriſts.*

t *Lombard. lib. 1. diſt. 48. cap. 6.*

But let theſe ſecond ſorts of proud *Perfectiſts*, now paſſe for this preſent. Thirdly, *Swenckfeldians*, *Anabaptiſts*, and our *Engliſh Separatiſts* now ſoiourning at *Amſterdam*, who [u] preſume ſo very much of their owne perfection, that they hold two groſſe points concerning the viſible parts of the Church Militant, as firſt in generall, *That the true Church muſt be without Sinners or Hypocrites remayning therein*: the ſecond in particular, that *their Churches or Aſſemblies are ſuch.*

3.

u *Vid. Oſiand. f. in Enchir. 3. par. cap. 6. q. 1. & M. Barnards ſecond Booke, pag. 93.*

2.

But the falſhood of the former is many wayes apparant in holy Scripture: firſt, by *parable*, [x] *in the field ſowne with tares: the Draw-net bringing fiſh vp, great and ſmall; good and bad: in the* [y] *Kings gueſts at ſupper, whereof one wanted a wedding garment: and in a* [z] *great houſe containing veſſells, not onely of gold and of ſiluer; but of wood and of earth; ſome to honour, and ſome to diſhonour.* For all theſe demonſtrate, that in a viſible Church militant are not onely faithfull children, but hypocriticall profeſſors alſo. Secondly, by plaine termes, as where the Prophet [a] ſaid, what our [b] Sauiour ſeconded; *This people draweth nigh vnto me with their mouth, and honoureth mee with their lips, but their*

Sol.

1.

x Matth. 13. 32. 38. &c.
y Math. 20. 10
z 2. Tim. 2. 20.

a Eſay 29. 14.
b Matth. 15. 8.

heart is farre from me: (theſe are Hypocrites) and where the Apoſtle [c] ſignified what we ſhall ſtill find true, that *falſe brethren, brought in vnawares, came in priuily, to ſpye out our libertie, which wee haue in Chriſt Ieſus, that they might bring vs into bondage*: (and theſe [d] were gloſing Heretikes) *for there muſt be Heretikes amongſt you, that they which are approoued, may be made manifeſt among you.* Thirdly, by neceſſary conſequence in reaſon: for if the parts be not ſound, the body is not whole and intire: the Church is the bodie, whereof all true Profeſſors are members. But the beſt of theſe members are crazed by corruption, as was *Dauid* [e] by Adulterie, *Peter* by diſſembling, [f] euen after the great deſcent of Gods Spirit, and ſo the beſt men, that haue in them fleſh. How then can the Church bee ſo intire as they would make it? *As the* [g] *Lillie amongſt the Thornes; ſo is my loue amongſt the daughters*; pricked and pained by manifold [h] *offences*, which muſt needs *come*, while ſhee is in this world, where the [i] *Deuill ſorageth and raigneth* by open perſecutions or ſecret ſeductions. Fourthly, by *Hiſtories of all times*. For in *Adams* Houſe, which was the firſt Church, there was a [k] *Cain*; in *Noahs*, a [l] *curſed Canaan*; in *Abrahams*, a [m] *mocking Iſmael*; in *Iſaacks*, a [n] *prophane Eſau*; in *Iacobs*, a [o] *rude Reuben*, and *Simeon*, and *Leui*, *brethren in euill*: but what ſhould I inſtance further? The Church of *Iſrael*, in the beſt dayes thereof, neuer wanted corruptions, or corrupt caitifes; as falſe prophets, filthy prieſts, wicked rulers, and worſe people, if we may beleeue the good Prophets, bitterly inueighing ſo many times

c Gal.2.5.
d 1.Cor.11.19
e 2.Sam. 11.2.
f Gal. 2.15.
g Cantic.2.2.
h Matth.18.7.
i Reuel.12.12. & Epheſ. 2.2.
k Gene.4.1.
l Gene.9.24.
m Gene.21 6.
n Heb.12.17.
o Gene 49. 3.4.5.

times againſt them. Nay, in the Church of Chriſt, what Age wanted Heretikes? or what faithfull company was euer void of Hypocrites? The Apoſtles had a p *Iudas*; the ſeuen Deacons, had a q *Nicholas*; the Samaritanes, a r *Simon Magus*: but I neede goe no further, ſince the continuall reformation which is to be ſought for in all true Churches, doth intimate corruptions therein to be hatched.

p Iohn 6.70.
q Act.6.2.
r Act.8.21.

I know, the *Church is* s *faire, and* t *made glorious without ſpot.*

Ob.
s Cantic.1.4.
t Epheſ.5.26.

But firſt, it is ſo by Chriſt, not of it ſelfe. Secondly, this beautie is perfected in glory, not in grace.

Sol.

I know, we are commanded to ſeparate our ſelues u *from ſinners.*

Ob.
u 2.Cor. 6.14. Epheſ. 5.11.

But ſuch then are openly knowne; for ſecret tares *muſt* x *ſtand till haruеſt.* If ſome aske, Why ſo? I anſwere, Becauſe man may in partialitie plucke vp wheate for tares, and let tares grow for wheate. Therefore God, who is neuer deceiued, neither can be corrupted, reſerueth that iudgement vnto himſelfe, to be reuealed ſometimes in this world by ſome notorious iudgement: but certainely hereafter in the world to come, as *Gregorie Nyſſen* y hath worthily expounded that point of the Parable, [*Let them grow till the haruеſt,*] ſaying, *The Husbandman letteth alone amongſt vs ſome adulterous ſeedes, not that they ſhould alwayes preuaile againſt the more precious Corne; but that the ground by its inward ſtrength, may wither and dry vp ſome of the branches, and make others of them flouriſhing and fruitfull; which if it be not done here, then doth he reſerue the diſcerning of the fruit of the field vnto the fire.*

x Math. 13.30.

y *Gregor. Nyſſ. lib. de Reſurrect. & anima adſor. pag.193.*

2.

But be it ſo, that *the Church is here ſpotleſſe*; the ſecond point is moſt falſe, that their *Churches and Congregations*, or *Conuenticles rather and Satanicall Synagogues are pure and perfect*. For to rake vp this Sinke a little, and make knowne their filthyneſſe and abominations, marke their doctrine; *They* [z] *denie the old Teſtament: they hold it vnlawfull for any man to take an Oath before a Magiſtrate: they forbidding the Baptiſme of children, allow rebaptizing, and ſebaptizing; as* SMITH *baptized himſelfe: they hold Iuſtification by the works of Regeneration: they hold all things to be common, euen Wiues, whom they diuorce without iuſt cauſe: they deny Magiſtracie*, pretending libertie, but practiſing licentiouſneſſe. For looke into their liues a little: Are they not phantaſticall, depending vpon *Enthuſiaſmes?* Are they not ſchiſmaticall, making rents without reaſon? Are they not Coozeners, deluding the ſimple? Are they not proud, deriding the godly? Are they not debauched in all filthy Venerie? Are they not diſobedient to all good Order, by confuſed Anarchie?

z *Vid. L. Oſian. & M. Barnard. vbi ſupra.*

I neede not ſend you further to ſeeke how theſe men liue, then to *Amſterdam* and the *Low Countries*, where they [a] *hatch Cockatrice egs, and weaue Spiders webs.* [b] *Swenckfeldians* were manifeſt in the rebellious ruſticks of *Germanie: Anabaptiſts*, by thoſe who were ſuppreſſed at *Mounſter*; and our Engliſh *Browniſts* diſcouer themſelues too farre by their manifold exorbitancies againſt God, King, Church, Commonwealth, and their owne fellowes, if we may beleeue [c] Maſter *White* and others who haue ſeene them, and con-

a Eſay 59. 4.

b *Vid. Sleidan lib 5. & 10. Commentar.*

c *Thoſe bite his diſcouerie of Browniſts.*

conuerſed with them. Therefore pleade they for perfection as much as they pleaſe, we know that all is not Gold which gliſtereth: we find that they *are* [d] *not cleane from their wickednesse*; but that they are the very broode of the auncient *Montaniſts*, *Manichees*, *Nouatians*, *Donatiſts*, and *Priſcillianiſts*, making ſhew without ſubſtance, and as they began idlely, ſo ending odiouſly by the iudgement of God, who will not ſuffer them to raigne any long time, that Truth may preuaile. So that now, deare brethren, leauing theſe three kind of *Perfectiſts* vnto Gods iuſt correction, let vs in the feare of God take *direction* (the ſecond vſe of our doctrine) hereby vnto ſpirituall growth, and proceeding in pietie, as wee are very often mooued thereunto, firſt, by S. *Paul*, [e] *following the truth in loue, grow vp vnto him in all things, which is the head, euen Chriſt*. Secondly, by S. *Peter*, [f] *grow in grace, and in the knowledge of our Lord and Sauiour Ieſus Chriſt*. For as *Leo* well [g] obſerued, *Qui non proficit, deficit; & qui nihil acquirit, nonnihil perdit: He that goeth not forward, runneth backward; and he that getteth nothing, loſeth ſome-what*, becauſe his loue chilleth, his hope halteth, and faith faileth, who runneth not forward to gaine the Crowne. For *no* [h] *man hauing put his hand to the plow, and looking backe, is fit for the kingdome of God*, ſince as *Tertullian* [i] iudged well, *ſepelire patrem tardum fuit filei: to pretend for excuſe againſt ſpirituall proceeding the buriall of our father, is a ſlowing of faith, that ſhould be alwayes liuely*. And therefore as the old *Romanes* [k] vſed to ſay, *Arator niſi incuruus præuaricatur: The plow-man, vnleſſe he lye hard*

d Prou. 30.12.

2. For direction.

e Epheſ. 4.15.

f 2. Pet. 3.18.

g *Leo Ser. 8. de Paſſ. dom. cap. 8.*

h Luke 9.62.

i *Tertull. lib. de Idololatr. cap. 12*

k *Apud Plin. lib. 18. cap. 19.*

vpon

vpon the Plow-ſtilt, may make balks in good land. So may we ſay of a Chriſtian, that vnleſſe he preſſe very hard towards the marke, he [l] beateth *but the aire*, he cannot attaine to what he ſeeketh, ſince we [m] muſt ſtriue againſt fleſh and bloud *to enter in at the ſtrait gate.* It may be, that many blocks are laid in our way, ſome by aduerſitie, ſome by proſperitie. But what ſaith holy *Dauid? The* [n] *righteous ſhall flouriſh like a Palme tree, he ſhall grow like a Cedar in Libanon*, like *a Palme tree* in aduerſitie, and like *a Cedar* in proſperitie. For as the [o] *Palme groweth higher, and ſpreadeth it ſelfe broader, the greater the waight is which is laid vpon it*: ſo the truly godly, the more they are preſſed with afflictions for the Goſpels ſake, the more they grow in the goodneſſe thereof, as *Hilarie* [p] ſaid very well of the Church: *Hoc Eccleſiæ proprium eſt, vt tum vincat, cum læditur, tum intelligatur, cum arguitur; tum obtineat, cum deſeritur: This is the propertie of the Church, then to ouercome when it is hurt; then to be vnderſtood, when it is reproued; then to obtaine, when it is forſaken*: And as the Cedar, [q] whereſoeuer it grow, neuer feeleth the worme, but alwayes is ſound, ſo a good man, whereſoeuer he liue, yet carrieth a ſound conſcience without a gnawing worme, no pleaſure either puffing, or pampering him vp, who [r] can want and abound, taking euery thing for an help to ſet him forward vnto all perfection. Are we men in nature? Be not Dwarfes in Grace. God, my brethren, hath, in his goodneſſe towards vs his children in Great BRITAINE, giuen many many Motiues, and meanes to this perfection, but eſpecially foure,

as

l 1. Cor. 9. 26.
m Luke 13. 21
n Pſal. 92. 12.
o Gellius lib. 3. cap. 6.
p Hilar. lib. 7. de Trinit.
q Plin. lib. 16. cap. 40.
r Phil. 4. 12.

as first, *the Word preached*, neuer before so plentifully or so purely, as it hath been of late yeers to our wonderfull comfort, while we profit thereby; as to their vtter ouerthrow and condemnation, *who bring not foorth fruites worthy of it.* For it is as desperate Physicke as euer *Paracelsus* gaue: [f] *either the sauour of life vnto life, or else the sauour of death vnto death.* Secondly, good examples of many great and good Worthies of *Israel*, who going before prouoke vs to follow them; as [t] *Candles in a candlestick, and Cities on a hill, and lights now shining in the middest of a crooked and froward generation.* Few they are to the fulnesse of impietie; but I feare me, too many to be witnesses against vs for our turning backe in the day of battell. *Be yee followers of me,* [u] saith the blessed Apostle, *and marke them which walke so, as yee haue vs for an ensample.* Thirdly, the quiet time, wherein we sit securely, *euery man vnder* [x] *his Vine, and vnder his Oliue tree from* DAN *to* BEERSHEBA. Ciuill warres beforetime much hindred Reformation: Now let Peace breede pietie, as well as Plentie, that in our fulnesse we may bee more faithfull; as [y] *hold that thou hast that no man take thy Crowne.* Fourthly, the last day, which is [z] *now neerer, then when we first beleeued.* It will make all perfect in their owne periods; let vs be fit to take it in affection, [a] *desiring to be dissolued & to be with Christ*, and in action still, *hauing* [b] *our conuersation in heauen, whence we looke for the Sauiour the* LORD IESVS *Christ, who shall change our vile body, that it may be fashioned like vnto his glorious body, according to the working, whereby he is able to subdue all things vnto himselfe.*

f 2.Cor.2.16.

t Matth. 5.14. 15.Philip. 2.15

u Philip.3.17.

x 1.Reg.4.25.

y Reuel. 3.11.

z Rom. 13.12.

a Philip 1.23.

b Philip.4.20. 21.

Semper enim ſanctis ſuperest quo creſcere poſsint:
Et perfectorum gloria, principium eſt. ſaith *Proſper*
c *Aquitanicus*, whom thus I tranſlate:
Always to Saints ſomething remaines,
By which they may increaſe:
And th' glory of the perfect is
Th' beginning of their peace.

c *Proſp. Epig. 27*

The concluſion repeating all in a ſhort ſumme.

And thus, Right Reuerend, Right Worſhipfull, moſt dearely beloued in our Lord Chriſt Ieſus, you haue heard this Scripture opened at large in theſe foure points: Firſt, of proud Teachers being blind guides, ſhewing, that no man muſt take vpon him the Office of a Teacher, vnleſſe hee bee indued with ſome meaſure of Learning, leſt hee bee reputed but a bold Intruder, ſuch as wee manifeſted our Popiſh Prieſts, and prating Preciſians. Secondly, of ſimple Hearers, who teach vs, that thoſe who without due Tryall or Examination, will ſtiffly depend vpon falſe teachers, ſhall with thoſe teachers fall into vncertaine Errours, vnto moſt certaine and damnable dangers: and therefore wee are both to take heed of and to try our Teachers, notified by their markes of inward habits and outward acts. Thirdly, of the humble Seruant, who alwayes acknowledgeth the Soueraigntie of his Maſter, whom wee prooued to be Chriſt only, to the correction of the proud Pope, caution to vs for the right vnderſtanding of the Kings Title, and conſolation to all Chriſtians depending vpon ſo good an Head. Fourthly, of a conformable Profeſſor, ſuch as we ought to be, not like *Pelagians*, *Papiſts*, or *Anabaptiſts*, dreaming of an abſolute

The firſt part.

The ſecond part.

The third part.

The fourth part.

lute perfection on earth, but as obedient Christians endeuouring our selues by grace to bee perfect here in the way, that in the life to come wee may bee fully made perfect in endlesse Glorie through Iesus Christ: in whom, Lord, as wee render vnto thy Maiestie all glory and thankes for thine inestimable blessings, both spirituall and corporall: so most humbly we beseech thee send vs good Teachers, and make vs right Hearers of thy most sacred Will and Word, that acknowledging Christ Iesus to be our only Master and Head, wee may bee conformed vnto his Image, lost by sinne, recouered by Grace, and fully to bee restored vnto vs in blessed Glory, to which the Lord of Glory, by his Spirit conduct vs, through Iesus Christ, to whom with the Father and the Holy Ghost, one Perfect, Euer-liuing, most Gracious God, bee all Honour and Glory, now and for euermore. *Amen.*

Θεῷ δόξα πάντοτε. ἀμήν.

FINIS.

A Prayer to be ſaid at all times.

O Heauenly LORD and omnipotent Father, the patterne of all goodneſſe, and Flowre of all vertues, moſt ſtout ouer-thrower of all wickedneſſe, and ſharpeſt Rooter vp of vices, mercifully behold our frailtie and proneneſſe to euill: helpe vs with thy ſupernall Power, that wee may learne to deſpiſe all earthly pleaſures, and the vanities thereof, and loue all Celeſtiall and heauenly things. Make vs reſiſt all ſinne, which ſtands betweene thy Maieſtie and our weake ſpirits, ready to ouerthrow vs, if thy mercies were not aſſiſtant to our poore ſoules. Make vs to withſtand all temptations, firmely to imbrace vertue, to eſchew all worldly honours, and carnall delights, and to bewaile our offences committed in thy ſight. We beſeech thee refrain

our

our vnbridled desires with thy louing hand, whereby wee may abstaine from a lewde and loose life, and accustome our selues with goodnesse to the end: That by thy benefit and gift of Grace, by the true worshipping and seruing of thy omnipotent Maiesty, we may possesse the Crowne of euerlasting life in thy Kingdome, prepared for thine Elect, world without end, AMEN.